

THE AMERICAN UNIVERSAL MAGAZINE.

No. XII.]—MONDAY, MAY 15, 1797,—[VOL. II.

*(Embellished with a capital Engraving, descriptive of
PRUDENCE.)*

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PHILADELPHIA:

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No. 4, Chestnut Street, near the Wharf;

*Where communications must be addressed free of expence; or
deposited in the LETTER BOX.*

TO OUR
READERS AND CORRESPONDENTS.

A long but excellent Letter on a serious subject, is unavoidably delayed.

We feel ourselves highly gratified by the proposal of L. M. which shall receive every possible attention.

The panegyric on Mr. Adams, should have been sent a month sooner ; it is now unseasonable.

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For the American Universal Magazine.

PRUDENCE.



*Give this Child to thoughtful Youth:
Point out the Powers that steer the Path of Life;
Display the Charms of Virtue and of Truth,
To lead us from the House of Sin to the House of God.*

W. L. G. & Co. Philadelphia. 1827.

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THE
AMERICAN
UNIVERSAL MAGAZINE.

M A Y 15, 1797.

ESSAY ON PRUDENCE.

(With an Engraving.)

PRUDENCE is the art of chusing ; and Johnson defines it to be, wisdom applied to practice. A person is prudent, when among several objects he knows how to distinguish that which merits the preference. Now prudence has a twofold office : it instructs the understanding, and regulates the will ; it determines us in regard to speculative as well as practical maxims.

By prudence the mind is kept upon its guard against prejudice and precipitation. Guided by this sage Minerva, she gives to those dogmas that are proposed to her, an assent proportioned to their degree of certainty. She firmly adheres to such as are evident ; those that are not evident, she ranks among probabilities ; and, with respect to some, she absolutely suspends her assent. But, if there happen to be a mixture of the marvellous, she becomes less credulous, and begins to doubt apprehending some fraud or illusion.

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The laws of prudence are somewhat less rigid with respect to practical dogmas. The heart does not wait for a complete evidence to resolve; but it must have probable motives, at least, to make a rational determination. To desire objects, which very likely may prove contrary to our happiness, would be a pernicious imprudence; to desire those that are contrary to good morals, would be absolutely criminal. Now, whatever is criminal must necessarily be productive of misery, because there is an avenger in heaven, who, sooner or later, leaves no crime unpunished.

The prudence relating to mere speculation does not fall within our province, but belongs to the metaphysician. That which comes under our examination, is the wise circumspection which regulates our Affections, Words, and Actions.

AFFECTIONS.

Our affections are not free any more than our thoughts; they generally rise without the concurrence of the will. The most consummate prudence cannot eradicate them. Beside the attempt itself would be vain; for as they are not voluntary, they cannot be criminal. But, though they are innocent, still they are always dangerous, if they incline us towards objects prohibited by the divine law. We ought to be afraid, lest, by rising too often in our breasts, they should gain too great an influence over the soul, and occupy it entirely; and lest, by seducing it with flattering hopes, or stunning it with tumultuous clamours, they should render it, at length, inattentive or deaf to the counsels of reason.

The affections over which we should have a guard, either spring up in the soul without the concurrence of the body, are excited by the senses, or raised by external objects. In the first class we place those vain and presumptuous affections, which are the seeds of pride; in the second, all corporeal appetites, which are the source of intemperance; in the third, those desires, whose objects are valuable in our eyes, only because of our prejudices; such as those which riches and honors excite, and which in time, when they have taken root, produce avarice and ambition: for all these different desires, by frequent repetition, become habits, and these habits are what we call passions.

The passions themselves were they even to have a tendency to illicit objects, would not be criminal, without the

consent of the will; because the repeated desires that form them are not criminal, when the heart, by which they are produced, instantly disavows them. But there is reason to fear, lest they shake the mind by continued efforts, which, weakening it by degrees, will reduce it, at length, to a state of entire subjection.

By watching, therefore, over our desires, we must hinder, as much as in us lies, the rise or progress of disorderly passions. We must even have an eye over those that seem innocent, because they soon cease to be so, by becoming immoderate.

(To be concluded in our next.)

THE HUMOROUS BEGGAR.

JODOCUS DAMBOUD says, that he was sitting with some senators of Bruges, at the gate of their senate-house, a beggar, with lamentable sighs and tears, and other gestures to move compassion, asked our charities, adding further, that he was troubled with a misfortune that shame obliged him to conceal. We all, says he, commiserating the poor man's condition, gave him something to relieve his wants, and then he departed. One inquisitive person in our company sent his servant after the beggar, to know what the malady was, which he was so unwilling to discover. The servant overtook him, asked him the question; and having viewed him all over, said, he could perceive nothing that he had reason to complain of. "Ah, woe is me, said the beggar, the disease that so afflicts me is not to be seen, though it has crept over my carcase, insinuated itself into my blood and marrow, and has left no part of my body uninfected, which makes me I cannot work. This disease is called sloth and idleness." The servant having received this account, grew angry and left him. After having made ourselves merry at it, we sent the servant to bring him to us again, in order to prescribe him a cure for this disease, but he had wisely withdrawn himself.

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EXTRACTS FROM A JOURNAL,

*Written in the Campaign of 1779, under the command of
Major General SULLIVAN.*

(CONTINUED FROM PAGE 91.)

THURSDAY, JULY 29. **T**HIS evening General Sullivan received a letter, giving a more favourable account of the Lacawack battle, making the killed and missing between 40 and 50. Orders were this day given for every thing to be gotten in readiness for the marching of the army on Saturday morning.

FRIDAY, JULY 30. A letter was received by the General, dated yesterday, at Northumberland, 7 o'clock, A. M. from Colonel Cook, informing that the day before, the enemy made themselves masters of Freeland's fort, upon terms of capitulation; viz. "the men to remain prisoners of war, and they with the fort, to be plundered by the Indians—the women to go free." The number of the enemy before the fort, were 250; one third of whom were British troops under the command of Captain M'Donald, with a corps de reserve of 100 men. At Northumberland, which is distant from the fort 20 miles, there were only 150 men to make a stand for the protection of the women and children, it being impossible to get them off: when the express came away, they expected to be attacked every hour; the enemy had collected all the cattle and abundance of plunder of every kind. N. B. In an action after the capitulation, Captain Hawkins Boon and 14 volunteers were killed and scalped, and a few wounded.

SATURDAY, JULY 31. This morning every department of the army was very busy in preparing for a movement. About one o'clock P. M. the whole marched from Wioming, agreeably to the orders of the 25th. The fleet under the command of Colonel Proctor, consisting of 120 boats, appeared most beautifully on the river; in passing the fort, there was a mutual salute which gave universal satisfaction—The country we came through to day, though generally a wilderness, affords a pleasing prospect, of great improvement in a future day; we passed several plantations, no houses of any kind standing, being all burnt by the enemy; from the road we occasionally saw the river, which excited agreeable

fenfations—Crossed Lacawanick creek, which is in breadth about 60 yards, and fordable all times of the year; it empties itself into the Sufquehanna. Encamped for the night near the same, on a beautiful plain at Lacawanick; having marched from Wilksbarre 10 miles, and reaching the plain between the hours of five and fix. Our course this day N.N.E. The light corps, which agreeably to general orders were to march in the columns, were by General Hand, arranged as follow:—11th Pennsylvania regiment and Captain Spolding's independent company advanced by platoons from the centre of a line formed by them, and constituted a column to proceed on the main road. The German regiment, and Captain Schott's independent corps from the right of the said regiment, formed a column and marched on the right of the 11th, &c. having their right flank covered by one third of the light infantry of the 11th and Schott's riflemen in Indian file. Two thirds of the light infantry of the 11th, and Captain Spolding's riflemen marched in Indian file on the left of the grand column, to cover it's left flank, and answer the purpose of a third column; each column and flanking party had proportioned to their strength respectively a small party advanced in front; the same to be observed if possible until our arrival at Tioga.

SUNDAY, AUGUST 1. The preceding night very rainy, and at times uncommonly heavy—felt very cold and uncomfortable, which may be attributed in a great measure to sleeping on the ground, and getting a great deal wet. General Hand this morning issued directions to be strictly observed by the light corps under his command, in case of being attacked on the march, concluding with the following expressive language, "The Brigadier begs leave to assure the light troops, that experience has taught him, that maintaining a good countenance and a little perseverance (which from their known valour, he has every reason to expect) will ensure success against the kind of enemy they have to oppose; and that turning their backs, let them be pressed ever so closely, will end in their utter ruin."—Between the hours of 2 and 3 P. M. the fleet arrived, which owing to many unforeseen difficulties, could not reach Lacawanick sooner; two boats, one loaded with ammunition, the other with provisions, were sunk, the ammunition and provision saved: At 3 o'clock P. M. our line of march recommenced, which, as we now had all our horses and cattle collected, must have exhibited a grand spectacle, had there have been any disposed to take a view of the whole—The army being obliged to proceed in Indian file, and the pack-horses only, judged to be about 2000 in number, must have formed according to the opinion

of many of the officers, a line of at least six miles.—This day we marched 7 miles, and arriving about dusk at Quialutimunk, we pitched our tents for the night, contiguous to several fine springs, on a considerably level spot, surrounded by mountains, and close by the river; our course this day, principally N.—The road we marched over, was exceedingly bad—We passed two places called the **NARROWS**, previous to our reaching the first, which are one mile in length; a very great curiosity presented itself to view, viz. a cascade or falling spring: The water descended in great abundance, and amazingly rapid, down a rock interspersed with chasms, about 80 feet high; the ear was agreeably stricken by the constant sound created by the descending liquid: The distance between the first and the second Narrows is 3 miles, which are one and a half mile long. The riding was much better than at the first Narrows, which are very stony, and in several places so sloping as to have rendered it unsafe to keep on horseback.

The soil of this country in general is loose and rich, abounding in trees of almost every kind, which together with the high and thick brush, rendered our journeying rather tedious. In casting my eyes upon hills and mountains, some of which were imagined to be two, three, and four hundred feet in height, my thoughts were agreeably led from Nature's works to contemplate on Nature's God.—May it be my constant wish and aim to devote myself to the service of him whose wisdom, power and goodness, shine so conspicuous amidst all created objects!

The fleet generally kept abreast of us, and our course being mostly on the water's edge, we had frequently the opportunity of exchanging words; they all arrived timely without any detriment at Quialutimunk. At Quialutimunk there was a few years ago an Indian town: The pasture ground at this encampment is very excellent, consisting of the highest timothy grass I ever saw.

MONDAY, AUGUST 2. Orders were this day issued for a continuance on the present ground, by reason of many of the pack horses not arriving till this morning. Colonel Cilley's regiment being in the rear to protect and bring on every thing, did not arrive till two hours after sun rise; he gave an account of his having had a very tedious night; several horses gave out; the packs kept continually giving way; and a considerable number of flour kegs burst, the flour lost, &c: These with other reasons induced the General to prevent a movement until to-morrow morning.

This day being the anniversary of my nativity—Grant, O God! that as my moments fly apace, I may, by the assistance of thy **HOLY SPIRIT**, double my diligence to make my calling and election sure!

TUESDAY, AUGUST 3. The light troops began their march at 6 o'clock in the morning; the main body at 7. The major part of the way we met with but trifling difficulties; we had to encounter a few bad places, such as swamps, steep hills and thickets; however in comparison of Sunday's march, is deserves the appellation of excellent. On an exceedingly high spot we had the pleasure of viewing many adjacent mountains; in two or three places for a considerable way, the woods were open; the earth in general fine; trees stately and of various sorts; among the rest are interspersed the sugar maple and birch. We crossed several beautiful purling streams or creeks, viz. Buttermilk Run, Tunkhannunk, and a few smaller ones. Buttermilk Run, about 40 yards below where we crossed it, falls off a rock, or rocks 50 feet in height, which goes by the name of Buttermilk Falls; so called on account of the water, in it's rapid descent, appearing as white as the whitest buttermilk. Tunkhannunk is a beautiful creek, eight poles in breadth. The place where we crossed, viz. about three quarters of a mile from the Susquehanna (into which it empties) was very rapid. The path along which we came, and on each side of it, as far as we could see, wild grass had grown in abundance; some places owing to the herbage, emitted a most fragrant smell, and we frequently had the pleasure of viewing flowers of various hues. Hazle-nuts were ripening for a long tract of country in amazing quantities, and beyond a doubt, nature has been equally kind in causing these wilds to abound with other things delicious to the taste. Several deer were seen, both by the officers and men; One came running close by us; none of our column dared to fire, it being contrary to orders. Two privates in the right column, having each shot a fawn, were (as it occasioned a small alarm, and might if not prevented be attended with bad consequences) put under guard. The country all along abounds with snakes, particularly the rattle and black. At 2 o'clock P. M. we arrived at Tunkhannunk, and encamped on the banks of the Susquehanna, about a mile from the place where we crossed the creek of the same name. The fleet got up between the bours of three and four. This day we marched 12 miles, course N. N. W.

WEDNESDAY, AUGUST 4. The light troops marched at 5 o'clock in the morning, and the main body at 6; soon after we set out, we entered upon the third place, since we left Wioming, called the Narrows, one and an half mile in length, a very bad stony passage. These narrows, or defiles are on the west bounded by the river, which, upon that account, when the water is very

high, cannot well be travelled over. On the east they are bounded by exceedingly lofty, and seemingly impassable mountains. Getting clear of this defile, we had to rise a monstrous hill, very steep, with a narrow path-way, for in case a horse should miss his step, he must fall at least 150 feet; the spectacle was horrid!

Having surpassed this difficulty, we had the pleasure of marching through a good deal of open wood, though one or two disagreeable swamps opposed us in our progress; in fine, many of yesterday's observations are applicable to this. Eight miles from Tunkhannunk is a delightful creek called Maishappen or Massappe, in breadth 7 rods; we crossed it near it's mouth; The wilderness thereabouts goes by it's name. For 2 miles after we passed this creek, we marched over a fine level tract, and then entered upon another defile not near so tedious as the former. Arriving at a place called Black Walnut Bottom,* our tents were pitched for the night, on the river bank. The main body encamped on a tract formerly improved by one Vanderlep; the light troops farther on, where one Williamson held a plantation. A creek, viz. Machapendaarve ran between the two encampments. Our march this day was 13 miles; course in general N. W.

N. B. At the bottom of the steep hill was an excellent stream of water. On this as well as the preceding days, we had several flying reports concerning the enemy, though no real discoveries were made. Towards evening our fisherman Hansell returned from his flanking manœuvre, and introduced himself with a good string of fish, on which having refreshed ourselves we retired soldier like to our hard beds, and devoted the night to invigorating sleep.

"A contented mind, and a good conscience, will make a man happy in all conditions."

"Hail, universal Lord! be bounteous still

To give us only good; and if the night

Have gathered aught of evil, or conceal'd,

Disperse it, as now light dispels the dark."

THURSDAY, AUGUST 5. By reason of the boats not arriving till late this morning, the light troops did not march till half past eight o'clock, the main body their usual time after. We soon entered upon another defile or narrows, three quarters of a mile

* So called by reason of the large black walnut trees with which the land about it abounds.

in length, bounded as the other defiles, though the mountains on the east appeared rather more perpendicular and lofty. Leaving the narrows, we ascended a steep but short hill, and travelled over a considerably open part of the country, the land in some places very indifferent, in others rich and fit for meadow. About 2 miles from Black Walnut Bottom, we crossed a small run or creek named Tuscaroge; took a particular view of the two places, where the enemy last fall attacked Colonel Hartley's regiment, on it's return from Tioga: Both of them were as favourable for action as the regiment could have wished. We passed by a scull of one of our men, who was then killed, hanging on a small tree. After we left this height, having marched over a low and swampy piece of ground, we came to Wialusing mountain. The ascent was gradual; at the top we had a pleasing view of the Susquehannah; its form is rather more than semicircular, flowing around a large tract of wilderness called the Horse-Shoe, which, every one who sees it, will confess to be rightly named. From the top of the mountain the plains of Wialusing settlement are also visible; the descent of the mountain is not nigh so gradual as the ascent; the mountain is 2 miles over: on reaching it's bottom, we entered a thicket containing the largest trees my eyes ever beheld of the sycamore, or button-wood kind, being in circumference, take one with another, between 20 and 30 feet; and in diameter, between 9 and 12 feet. Notwithstanding these trees, the bottom is called *Sugar Bottom*, on account of the sugar maple. Along this bottom there grows plenty of a root, called sweet Sicilly, of a similar taste with anniseed, and very useful.—On the mountain, and in the bottom, we saw several spots where the Indians had encamped; fresh Indian tracks were discovered, and one of their canoes was taken up by Mr. Lodge; also by some of the soldiers, a raft with a pair of moccasins.

An engagement was expected throughout the day, but granting that the enemy had a fair view of us, of which we had not the least doubt, they suffered us to pass unmolested, notwithstanding the many advantageous posts they might have occupied in annoying us. From the foot of the mountain to Wialusing is one and an half miles. Wialusing, which we reached in good season, consists of about 1000 acres of clear land amazingly fertile, and containing beds of extraordinary fine English grass.

Since the present contest, the town which was inhabited by Moravian Indians; has been destroyed partly by our people and partly by the savages. It contained upwards of 80 good square

log houses, and a fine ornamented Moravian church in the centre, with a bell. The minister resided in the town; there were also a tavern and other public buildings; all of which, without exception, were demolished or rafted down the Susquehanna. No sign of even the smallest hut was left standing. These Indians it is said, moved off with their families towards the Ohio. On this fine open plain, like a bed of down, the main army encamped. The light troops marched a mile farther on, contiguous to an excellent spring; the place abounding with good pasture, and distant from the river about half a mile, where we made our fires, and took up our abode for the night. This days march was nine miles; course N. 80 W. or N. W. by W. Wialusing plains are exactly 50 miles from Wioming: agreeably to the actual survey of Mr. Lodge. The country hereabouts is excellent for hunting.

FRIDAY, AUGUST 6. This day the army halted. A party of 30 men, from the light corps, with a commissioned officer were sent out on a scout, and returned without making any discoveries.

Towards evening I rode to head quarters, where information had been received of 450 British troops from Canada, having joined the Indians, also a great body of savages from that quarter having been implored so to do by Colonel Brandt, a devoted servant of the man who bears the title of the "DEFENDER OF THE FAITH."—May the Lord give him that faith which worketh by love! Visited Col. Proctor, on board the *Adventure*, and felt happy in finding all the fleet safely arrived; and moored along the shore of Wialusing Plains. The evening rainy, which continued almost the whole night. Through this country the nights and mornings are generally very foggy; when we were at Wioming and since we left it, I scarcely remember seeing any clear sunshine, until considerably late in the day.

SATURDAY, AUGUST 7th. By reason of the rain the army continued at Wialusing. We hear that the Indians had been doing much mischief on the west branch of the Susquehanna, near Northumberland.—Nothing new occurred among us, excepting that one or two scouting parties were sent out, who returned without making any discovery.

N. B. Wialusing belonged to one *Job Chilleway* an Indian, and a friend to our cause, he sold it to the *Paulins'* on Schuylkill, who having joined the enemy are our bitter foes.—Indian Job died last winter,—Many handsome things are spoken of him, which makes his manners to be,

"By strangers honour'd, and by strangers mourned."

(To be continued.)

TUESDAY, MAY 16.

CONGRESS OF THE UNITED STATES.

This day, precisely at 12 o'clock, the **PRESIDENT** of the *United States* met both houses of Congress in the hall of the Representatives, where he addressed them in the following

S P E E C H.

Gentlemen of the Senate, and

Gentlemen of the House of Representatives,

THE personal inconveniences to the Members of the Senate and of the house of representatives, in leaving their families, and private affairs, at this season of the year, are so obvious, that I, the more regret the extraordinary occasion, which has rendered the Convention of Congress indispensable.

It would have afforded me the highest satisfaction, to have been able to congratulate you on a restoration of peace to the nations of Europe, whose animosities have endangered our tranquillity.—But we have, still, abundant cause of gratitude, to the supreme dispenser of national blessings, for general health and promising seasons; for domestic and social happiness; for the rapid progress and ample acquisitions of industry, through extensive territories; for civil, political and religious liberty;—while other states are desolated with foreign war, or convulsed with intestine divisions, the United States present the pleasing prospect of a nation governed by mild and equal laws; generally satisfied with the possession of their rights; neither envying the advantages, nor fearing the power, of other nations: solicitous only for the maintenance of order and justice, and the preservation of liberty;—increasing daily in their attachment to a system of government, in proportion to their experience of its utility; yielding a ready and general obedience to laws flowing from the reason, and resting on the only solid foundation, the affections of the people.

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It is with extreme regret that I shall be obliged to turn your thoughts to other circumstances which admonishes us, that some of those felicities may not be lasting. But if the tide of our prosperity is full, and a reflux commencing, a vigilant circumspection becomes us, that we may meet our reverses with fortitude, and extricate ourselves from their consequences, with all the skill we possess, and all the efforts in our power.

In giving to congress information of the state of the union, and recommending to their consideration, such measures as appear to me to be necessary or expedient, according to my constitutional duty, the causes and the objects of the present extraordinary session, will be explained.

After the president of the United States received information that the French government had expressed serious discontents at some proceedings of the government of these states, said to affect the interest of France, he thought it expedient to send to that country a new minister, fully instructed to enter on such amicable discussions, and to give such candid explanations, as might happily remove the discontents and suspicions of the French government, and vindicate the conduct of the United States. For this purpose, he selected from among his fellow citizens, a character, whose integrity, talents, experience, and services, had placed him in the rank of the most esteemed and respected in the nation; the direct object of his mission, was expressed in his letter of credence to the French Republic, being, "to maintain that good understanding, which, from the commencement of the alliance, had subsisted between the two nations; and to efface unfavourable impressions, banish suspicions, and restore that cordiality, which was at once the evidence and pledge of a friendly union," and his instructions were to the same effect, "faithfully to represent the disposition of the government and people of the United States, their disposition being one, to remove jealousies, and obviate complaints, by shewing that they were groundless; to restore that mutual confidence, which had been so unfortunately, and injuriously impaired; and to explain the relative interests of both countries, and the real sentiments of his own."

A minister thus speedily commissioned, it was expected, would have proved the instrument of restoring mutual confidence between the two republics; the first step of the French government corresponded with that expectation; a few days before his arrival at Paris, the French minister of foreign relations, informed the American minister, then resident at Paris, of the formalities to be ob-

served by himself in taking leave; and by his successor preparatory to his reception. These formalities they observed; and on the 9th of December, presented officially to the minister of foreign relations, the one a copy of his letters of recall, the other a copy of his letters of credence.

These were laid before the Executive Directory; two days afterwards, the minister of foreign relations, informed the recalled American minister, that the Executive Directory had determined not to receive another minister plenipotentiary from the United States, until after the redress of grievances demanded of the American government, and which the French republic had a right to expect from it. The American minister immediately endeavoured to ascertain, whether by refusing to receive him, it was intended that he should retire from the territories of the French republic; and verbal answers were given that such was the intention of the Directory. For his own justification, he desired a written answer; but obtained none until towards the last of January; when, receiving notice in writing to quit the territories of the republic, he proceeded to Amsterdam, where he proposed to wait for instruction from this government. During his residence at Paris cards of hospitality were refused him, and he was threatened with being subjected to the jurisdiction of the minister of police—but with becoming firmness, he insisted on the protection of the law of nations, due to him as the known minister of a foreign power.—You will derive farther information from his dispatches, which will be laid before you.

As it is often necessary that nations should treat, for the mutual advantage of their affairs, and especially by the law and usage of nations:—the refusal on the part of France to receive and hear our minister, is then the denial of a right; but the refusal to receive him, until we have acceded to their demands, without discussion, and without investigation, is to treat us neither as allies, nor as friends, nor as a sovereign state.

With this conduct of the French government, it will be proper to take into view, the public audience given to the late minister of the United States, on his taking leave of the Executive Directory. The speech of the President discloses sentiments more alarming than the refusal of a minister, because more dangerous to our independence and union; and at the same time studiously marked with indignities towards the government of the United States,—it evinces a disposition to separate the people of the United States from the government; to persuade them that they have different af-

sections, principles, and interests from those of their fellow citizens, whom they themselves have chosen to manage their common concerns, and thus to produce divisions fatal to our peace.—Such attempts ought to be repelled with a decision which shall convince France, and the world, that we are not a degraded people, humiliated under a colonial spirit of fear and sense of inferiority, fitted to be the miserable instruments of foreign influence, and regardless of national honour, character, and interest.

I should have been happy to have thrown a veil over these transactions, if it had been possible to conceal them; but they have passed on the great theatre of the world, in the face of all Europe and America, and with such circumstances of publicity and solemnity, that they cannot be disguised, and will not soon be forgotten; they have inflicted a wound in the American breast; it is my sincere desire however that it may be healed; it is my desire, and in this I presume I concur with you, and our constituents, to preserve peace and friendship with all nations; and believing that neither the honour, nor the interest of the United States, absolutely forbid the repetition of advances, for securing these desirable objects with France, I shall institute a fresh attempt at negociation, and shall not fail to promote and accelerate an accommodation, on terms compatible with the rights, duties, interests, and honour of the nation; if we have committed errors, and these can be demonstrated, we shall be willing to correct them; if we have done injuries, we shall be willing, on conviction, to redress them; and equal measures of justice we have a right to expect from France and every other nation.

The diplomatic intercourse between the United States and France, being at present suspended, the government has no means of obtaining official information from that country; nevertheless, there is reason to believe, that the Executive Directory passed a decree on the second of March last, contravening in part the treaty of amity and commerce of 1778, injurious to our lawful commerce, and endangering the lives of our citizens—A copy of this decree will be laid before you.

While we are endeavouring to adjust all our differences with France by amicable negociation, the progress of the war in Europe, the depredations on our commerce, the personal injuries to our citizens, and the general complexion of affairs, render it my indispensable duty to recommend to your consideration the effectual measures of defence.

The commerce of the United States has become an interesting object of attention, whether we consider it in relation to the wealth and finances, or the strength and resources of the nation. With a sea coast of near two thousand miles in extent, opening a wide field for fisheries, navigation and commerce, a great portion of our citizens naturally apply their industry and enterprize to these objects. Any serious and permanent injury to commerce, would not fail to produce the most embarrassing disorders: to prevent it from being undermined and destroyed, it is essential that it receive an adequate protection.

The naval establishment must occur to every man, who considers the injuries committed on our commerce, the insults offered to our citizens, and the description of the vessels by which these abuses have been practised. As the sufferings of our mercantile and seafaring citizens cannot be ascribed to the omission of duties demandable, considering the neutral situation of our country, they are to be attributed to the hope of impunity, arising from a supposed inability on our part to afford protection. To resist the consequences of such impressions, on the minds of foreign nations, and to guard against the degradation and servility which they must finally stamp on the American character, is an important duty of government.

A naval power, next to the militia, is the natural defence of the United States. The experience of the last war would be sufficient to shew that a moderate naval force, such as would be easily within the present abilities of the Union, would have been sufficient to have baffled many formidable transportations of troops from one state to another, which were then practised; our sea coasts from their great extent, are more easily annoyed, and more easily defended by a naval force, than any other; with all the materials our country abounds; in skill, our naval architects and navigators are equal to any; and commanders and seamen will not be wanting.

But although the establishment of a permanent system of naval defence appears to be requisite, I am sensible it cannot be formed so speedily, and extensively, as the present crisis demands; hitherto I have thought proper to prevent the sailing of armed vessels except on voyages to the East-Indies, where general usage, and danger from pirates, appear to render the permission proper: yet the restriction has originated solely from a wish to prevent collisions with the powers at war, contravening the act of congress of June, 1794, and not from any doubt entertained by me of the policy and propriety of permitting our vessels to employ

means of defence while engaged in a lawful foreign-commerce. It remains for congress to prescribe such regulations, as will enable our seafaring citizens to defend themselves against violations of the law of nations, and at the same time restrain them from committing acts of hostility against the powers at war. In addition to this voluntary provision for defence, by individual citizens, it appears to me necessary to equip the frigates, and provide other vessels of inferior force, to take under convoy such merchant vessels as shall remain unarmed.

The greatest part of the cruisers whose depredations have been most injurious, have been built, and some of them partially equipped in the United States. Although an effectual remedy may be attended with difficulty, yet I have thought it my duty to present the subject generally to your consideration. If a mode can be devised by the wisdom of congress to prevent the resources of the United States from being converted into the means of annoying our trade, a great evil will be prevented. With the same view I think it proper to mention, that some of our citizens resident abroad, have fitted out privateers, and others have voluntarily taken the command, or entered on board of them, and committed spoliations on the commerce of the United States; such unnatural and iniquitous practices can be restrained only by severe punishments.

But besides a protection of our commerce on the seas, I think it highly necessary to protect it at home, where it is collected in our most important ports. The distance of the United States from Europe, and the well known promptitude, ardour, and courage of the people, in defence of their country, happily diminish the probability of invasion; nevertheless to guard against sudden and predatory incursions, the situation of some of our principal seaports demands your consideration; and as our country is vulnerable in other interests besides those of its commerce, you will seriously deliberate, whether the means of general defence ought not to be increased by an addition to the regular artillery and cavalry, and by arrangements for forming a provisional army.

With the same view, and as a measure which even in time of universal peace ought not to be neglected, I recommend to your consideration a revision of the laws, for organizing, arming, and disciplining of the militia, to render that natural and safe defence of the country efficacious.

Although it is very true, that we ought not to involve ourselves in the political system of Europe; but to keep ourselves always distinct and separate from it, if we can; yet to effect this separa-

tion early, a punctual, and a continual information of the current chain of events, and of the political projects in contemplation, is no less necessary than if we were directly concerned in them; it is necessary, in order to the discovery of the efforts made to draw us into the vortex, in season to make preparations against them; however we may consider ourselves, the maritime and commercial powers of the world, will consider the United States of America as forming a weight in that balance of power in Europe, which never can be forgotten or neglected; it would not only be against our interest, but it would be doing wrong to one half of Europe at least, if we should voluntarily throw ourselves into either scale; it is a natural policy for a nation that studies to be neutral, to consult with other nations engaged in the same studies and pursuits. At the same time that measures might be pursued with this view, our treaties with Prussia and Sweden, one of which is expired, and the other near expiring, might be renewed.

Gentlemen of the house of Representatives,

It is particularly your province to consider the state of the finances; and to adopt such measures respecting them as exigencies shall be found to require. The preservation of public credit, the regular extinguishment of the public debt, and a provision of funds to defray any extraordinary expenses, will of course call for your serious attention. Although the imposition of new burdens cannot be in itself agreeable, yet there is no ground to doubt that the American people will expect from you, such measures as their actual engagements, their present security, and future interests, demands.

Gentlemen of the Senate, and

Gentlemen of the House of Representatives,

The present situation of our country imposes an obligation on all the departments of government, to adopt an explicit and decided conduct. In my situation an exposition of the principles by which my administration will be governed, ought not to be omitted.

It is impossible to conceal from ourselves, or the world, what has been before observed, that endeavours have been employed to foster and establish a division between the government and people of the United States. To investigate the causes which have encouraged this attempt is not necessary. But to repel by

decided and united councils, insinuations derogatory to the honour, and aggressions so dangerous to the constitution, union, and even independence of the nation, is an indispensable duty.

It must not be permitted to be doubted, whether the people of the United States will support the government established by their voluntary consent, and appointed by their free choice; or whether by surrendering themselves to the direction of foreign and domestic factions, in opposition to their own government, they will forfeit the honourable station they have hitherto maintained.

For myself, having never been indifferent to what concerned the interests of my country;—devoted the best part of my life to obtain and support its independence; and constantly witnessing the patriotism, fidelity, and perseverance of my fellow-citizens, on the most trying occasions, it is not for me to hesitate; or abandon a cause, in which my heart has been so long engaged.

Convinced that the conduct of the government has been just and impartial to foreign nations; that those internal regulations, which have been established by law for the preservation of peace, are, in their nature proper, and that they have been fairly executed; nothing will ever be done by me to impair the national engagements; to innovate upon principles, which have been so deliberately and uprightly established; or to surrender in any manner the rights of the government. To enable me to maintain this declaration, I rely, under God, with entire confidence, on the firm and enlightened support of the national legislature, and upon the virtue and patriotism of my fellow citizens.

JOHN ADAMS.

NATURAL AND MORAL PHILOSOPHY FAMILIARIZED.

No. VIII.

LEAVES OF TREES.

THE leaves of trees form one of the great beauties of nature. Our impatience to see them bud in the spring, and our joy when they at last appear, prove sufficiently, that they are the ornaments of our gardens, fields, and woods. How great the pleasure we enjoy in the hot summer days, from the refreshing coolness of their delightful shade. Yet after all, this is certainly the least of the advantages, which accrue to us from the foliage of trees: We need only consider the wonderful construction of leaves, to be convinced that they were designed for much more important purposes. Each leaf has certain vessels, which, being pressed close at the end, or in the stalk, extend themselves like ribs within the leaf, and branch out in a thousand ways. There are no leaves without extreme fine vessels, and an astonishing number of pores. For example, it has been observed, that in a sort of box-tree, called *Palma Cereris*, there are above an hundred and seventy-two thousand pores on one single side of the leaf. In the open air, the leaves turn their upper side towards the sky, and the under towards the earth, or towards the inside of the plant. To what purpose would this particular arrangement of the leaves be, if they were of no other use but to adorn trees, and to procure us shade? Most certainly the Creator had something much more important in view. The nourishment of plants proceeds directly from the leaves: their pores serve to suck in the moisture, or the juices of the atmosphere, and to communicate them afterwards to the whole plant. What wisdom is there in this organization! By these means the plants in dry weather run no risk of wanting nourishment. They receive abundance of refreshing dew, which falling from the upper leaves, waters those under them, and thus none of this nourishing juice is lost. And as plants perspire greatly, as many experiments shew us, the leaves appear to be the principal organs of this important perspiration. They serve also to introduce into the plant the air it requires. They appear even to contribute

to the preservation of the bud, which is to shoot the following year: for the eye of the bud is already under the leaf: Undoubtedly it is guarded and preserved by them; at the same time that the quantity of juice, where the leaf joins to the plant, also serves to preserve it. This is the reason, that many trees wither and die when their leaves are gathered. It sometimes happens to the mulberry tree, when it is stripped without proper caution to feed silk-worms. This is also the reason that grapes do not ripen, when the vine loses its leaves in summer. Another remark may be made on this subject, which very much opens to us the manner of the plant's growth: The under side of the leaves, always turned towards the ground, is generally of a paler and less bright colour; it is more rough and spongy than the upper side. Here again we discover the wisest purposes: The side of the leaf next the ground is rougher, and consequently more full of pores, in order to suck in so much the better what dew rises from the earth, and to distribute it afterwards over the rest of the plant in more abundance. The leaves then turn on the side that can best receive the nutritive moisture; and this is the reason that the leaves of some plants incline very low down. If we observe trees growing on a steep hill, we shall see that their leaves do not take a horizontal direction, but evidently a perpendicular one; which proves that the leaves draw towards the side where there is most moisture. These reflections may make us consider the leaves of the trees hereafter, in a different light from what we have hitherto done. If we did not know the inimitable art of their construction, nor the important purpose of their existence, it would not be wonderful, that we should see them with neglect and indifference. But when we know, that each leaf is an effect of the Divine Power, and an organ of fruitfulness, it would be unpardonable to see them with inattention. They ought naturally to lead us to the following useful reflections: Every thing, even the very smallest object in nature, has been planned with wisdom by the Creator. There is not a single leaf that is a mere ornament, and of no use. It contributes its share towards the fertility and support of the vegetable kingdom. If each leaf then is a work of Divine Power, what a multitude of wonders does not a single tree present to us? The faculties of our minds cannot reach to the bottom of one only, and the smallest leaf might afford subject for reflection all our lives.

L E T T E R.

MR. PRINTER,

The following letter was never intended to appear in print, but as it is somewhat novel, and may prove beneficial to many of your love-lorn readers, I send you a copy for publication.

D. M.

I Am sorry to find, my dear friend, that you are in so deplorable a dilemma; your late letter sounds a little tragic, and you inform me you have lately fallen desperately in love—a misfortune to which people of your age are naturally prone. But I was more particularly surprised, as well as distressed, when I found your letter announced the desperate expedient you intended to adopt in order to cure yourself of a hopeless passion.

I really thought, my dear Sir, that you were possessed of more philosophy, of more magnanimity, and that your reason would demonstrate against the execution of so horrible an act as suicide! And do you really intend to prove your own executioner? do you intend to break the chains of the enchanting Miss L——, who has rejected you, by thus prematurely terminating a life which might prove glorious to yourself, and beneficial to mankind? I really pity you, Sir; I am sorry that your ignorance of human nature should thus expose you to such dangers, and I feel a secret pleasure in the consciousness that I can prescribe a remedy that I trust will effect a radical cure to this distressing passion.

The fever of love is a malady to which men in all ages and nations have been exposed, and every person who travels through this life of disappointment, must expect, when he arrives at years of maturity, to be assaulted by this soft intruder. I do not, however, condemn the passion; it is a divine principle, and intended as a means of perpetuating the race of mankind, as it is the most powerful inducement to an union of the sexes. But my sole aim is to reprobate its excesses, and to guard you against its baleful influence. It is well known that thousands have experienced your distress, and thousands, even of the most wise and virtuous, have fallen victims to this unfortunate distemper of the mind; for nature, in order to effectuate her great design seems to have imposed upon part of her creation; and while some enjoy all the blandishments of mutual love, others are fatally exposed to the rigor of her laws.

But my intention is to avert your desperate resolution. You seem to arraign the justice of heaven, and execrate the peculiar severity of your fate, as though nature had provided no kind of antidote against this frantic and tyrannical passion. But be assured, my dear Sir, nature is kind to all her works, and though she infuses this subtle poison into our hearts, yet she has prescribed a cure to all those who have philosophy enough to apply it. At your age I was frequently exposed to this phrenzy of the mind, and, possessed of the same weakness which actuates you, I frequently meditated my own destruction. But I have fortunately surmised these dangers, and I hope you will benefit by my experience.

In the first place, you must know that the female sex, in entering into the married state, are more influenced by riches than by love; and, such is the predominance of their strange passion for splendor, that love is sacrificed with little remorse at the shrine of riches; the soft emotions of this divine passion are stifled, and he who can dazzle them with the heaviest purse, may calculate upon the more certain success. It is plain then, your primary object should be the acquisition of a fortune, and trust me if you neglect this great *sine qua non* of matrimony, you will meet with five hundred repulses in the course of your life. If you are rich, a great rivalry will take place among the ladies, and they will not fail to practice their softest smiles upon you; but, if you are poor, they will freeze the genial current of your heart by the frowns of contempt. This principle, I grant you, is an unaccountable perversion of nature; but so it is, and would it not be most consummate madness to plunge yourself into eternity, to rid yourself of an evil which your prudence might easily remove.

You may depend upon it, Sir, that the passion of love is not so tyrannical, intolerable and ungovernable as you imagine. Miss L——, is no doubt, in your estimation the paragon of beauty, and the concentration of all perfection and excellence. No doubt you are now feasting your eyes upon the vermilion of her lips, the snowy whiteness of her teeth, the vivid, the distracting lustre of her eye, and the rose-rivaling, heart-piercing crimson of her cheek. Cherubic sweetness seems to revel in her face; her form displays the symmetry of Grecian statues, and while you gaze, your heart is overwhelmed with the most inexpressible emotions; you are almost breathless, and probably you exclaim in a phrenzy, “if I lose her I lose my all.”

Now, my dear Sir, I desire you to be a little more dispassionate; summon a little fortitude, and kind nature will assist you. Though Miss L—— seems to possess such angelic perfections, the

by no means monopolizes all excellence: the charms she displays are the common attributes of the sex, and you will find ten thousand equally as beautiful and accomplished as her. When you have a little more intercourse with the world, you will, in all possibility, see women who will greatly rival Miss L——, and while you gaze upon these new objects of adoration, the fervency of your youthful passion will gradually abate; your passion will be divided, and in the end you will laugh at the extravagance of your youth. I will then teach you the true art of repairing the breach in your heart. Do not brood over your sorrows in silence and despair, but fly to new objects; afford nature an opportunity to assist you, and she will assuredly efface the dangerous impression. For, be assured Sir, that that constancy, that permanency of love, which only has an existence in the heated imaginations, of lovesick poets and novel writers, is not an attribute of man's nature. Love, it is true, while it lasts is an imperious principle; it impels us to the most fatal excesses of infatuation; it drives us to desperation, and we pronounce it impossible to rescue ourselves from the torrent of soft anguish that overwhelms us; its power, we imagine, is invincible, and while this insanity exists, we loath all the sex, however superior, except the object of our adoration.

But, my dear Sir, indulgence is the fuel of love, and while we continue to gaze upon the idol of our hearts, we must expect to suffer; but the sooner we adopt the use of proper restoratives, the sooner shall we be freed from its rigorous dominion. We know if we expose ourselves to particular physical influences, we must naturally expect their effects. Water will drown us, fire will burn, and an enemy destroy us; but has not nature, in her solicitude for our happiness, implanted a kind of instinctive principle within us to shun the danger that threatens us; and do you imagine that in love she has left us without a remedy? By no means; mankind would truly be a miserable race of beings were this disorder incurable, and I make no doubt, Sir, you have fortitude enough to apply an immediate remedy.

I am surprised to find your reasoning upon this subject so solitary and fallacious. You have declared your case desperate, and your existence insupportable; but such hasty conclusions discover the extent of your knowledge of the human heart. I conjure you in the name of prudence to fly from Miss L——, and absence, with the aid of other objects, will soon operate as a powerful restorative.

It is folly to regard the influence of love as a kind of supernatural agency upon our hearts; for if we resist we shall assuredly

conquer. You are certainly a philosopher enough to know that similar causes produce similar effects; one fire will burn as powerfully as another, one rose will smell as sweet, one air in music will inspire us with as sublime sensations, and your admiration in viewing one piece of painting will be arrested in the contemplation of another of equal beauty. Why then may not this physical truth apply to the passion of love, as well as other objects. One fascinating countenance will certainly impress the heart as forcibly as another, and you will soon find relief if you have prudence enough to remove yourself from the sphere of those bright eyes that dart their contagious brilliance through your soul. The balls of an enemy cannot reach us, and blazing cities roll their volumes of fire in vain, when we are at a distance. But, Sir, if you are determined to prostrate yourself at the shrine of the adorable Miss I——, who has peremptorily rejected you, inevitable ruin will be your portion. The deluded insect that flutters round the candles blaze will soon fall a victim to its folly.

I will finish this letter by telling you a love-story of myself. When I was about your age I fell desperately in love with the divine Miss R——. No poor mortal, I believe ever underwent such a series of misery as I. Science was neglected; life lost its relish; every object in the world when contrasted with her seemed chaos and imperfection, and my thoughts were continually centered in this adorable creature. Sleep fled from my eyes; I roved at midnight in phrenzy and distraction. I vented,

“To glimmery shades and sympathetic glooms” the poignancy of my emotions in torrents of tears, and my distracted fancy told me I could not possibly exist without the possession of this enchanting image of animated perfection; I prostrated myself before her; sighed, wept and entreated; but, alas! my eloquence was in vain. She pitied me indeed, and proffered, as is common, her friendship in return. But to the true lover such a cold return sounds like death.

I was determined then to relinquish the pursuit; and at the end of a few months the delusion vanished. In my phrenzy I had imagined that no female in the world was so attracting. But I was soon sensible of my mistake. I accidentally became acquainted with the engaging Miss T——; she smiled with ineffable sweetness upon me; the lightening of her eyes electrified my soul, her cheek was vital crimson, her breast seemed driven snow, every grace appeared to be concentrated in her form, and the eloquence of her tongue completed her conquest over me. I soon found her in every respect more engaging than Miss R——, who

gradually depreciated in my esteem; I lost every spark of love for her, and I was in the end surprized to find that the impressions of one object should be so radically effaced by the charms of another.

Yours, &c.

AN ACCOUNT OF THE

SUGAR MAPLE-TREE.

THE *acer saccharinum* of Linnæus, or the sugar maple-tree, grows in great quantities in the western counties of all the middle states of the American union. Those which grow in New York and Pennsylvania yield the sugar in a greater quantity than those which grow on the waters of Ohio.—These trees are generally found mixed with the beech, hemlock, white and water ash, the cucumber tree, linden, aspen, butter nut, and wild cherry trees. They sometimes appear in groves covering five or six acres in a body, but they are more commonly interspersed with some or all of the forest trees which have been mentioned. From thirty to fifty trees are generally found upon an acre of ground. They grow only in the richest soils, and frequently in stony ground. Springs of the purest water abound in their neighbourhood. They are, when fully grown, as tall as the white and black oaks, and from two to three feet in diameter. They put forth a beautiful white blossom in the spring before they show a single leaf. The colour of the blossom distinguishes them from the *acer rubrum*, or the common maple, which affords a blossom of a red colour. The wood of the sugar maple-tree is extremely inflammable, and is preferred upon that account by hunters and surveyors for fire-wood. Its small branches are so much impregnated with sugar as to afford support to the cattle, horses, and sheep of the first settlers during the winter, before they are able to cultivate forage for that purpose. Its ashes afford a great quantity of pot ash, exceeded by few, or perhaps by none, of the trees that grow in the woods of the United States.

The tree is supposed to arrive at its full growth in the woods in twenty years.

It is not injured by tapping; on the contrary, the oftener it is tapped, the more syrup is obtained from it. In this respect it follows a law of animal secretion. A single tree had not only survived, but flourished after forty-two tapplings in the same number of years. The effects of a yearly discharge of sap from the tree, in improving and increasing the sap, are demonstrated from the superior excellence of those trees which have been perforated in an hundred places, by a small wood-pecker which feeds upon the sap. The trees, after having been wounded in this way, distil the remains of their juice on the ground, and afterwards acquire a black colour. The sap of these trees is much sweeter to the taste than that which is obtained from trees which have not been previously wounded, and it affords more sugar.

From twenty-three gallons and one quart of sap, procured in twenty-four hours from only two of these dark coloured trees, Arthur Noble, Esq. of the state of New York, obtained four pounds and thirteen cuneces of good grained sugar.

A tree of an ordinary size yields in a good season from twenty to thirty gallons of sap, from which are made from five to six pounds of sugar. To this there are sometimes remarkable exceptions. Sam. Lowe, Esq. a justice of peace in Montgomery county, in the state of New York, informed Arthur Noble, esq. that he had made twenty pounds and one ounce of sugar between the 14th and 23d of April, in the year 1789, from a single tree that had been tapped for several successive years before.

From the influence which culture has upon forest and other trees. it has been supposed, that by transplanting the sugar maple-tree into a garden, or by destroying such other trees as shelter it from the rays of the sun, the quantity of sap might be increased, and its quality much improved. I have heard of one fact which favours this opinion. A farmer in Nortiampton county in the state of Pennsylvania, planted a number of these trees above twenty years ago in his meadow, from three gallons of the sap of which he obtains every year a pound of sugar. It was observed formerly, that it required five or six gallons of the sap of the trees which grow in the woods to produce the same quantity of sugar.

The sap distils from the wood of the trees. Trees which have been cut down in the winter for the support of the domestic animals of the new settlers, yield a considerable quantity of sap as

soon as their trunks and limbs feel the rays of the sun in the spring of the year.

It is in consequence of the sap of these trees being equally diffused through every part of them, that they live three years after they are girdled, that is, after a circular incision is made through the bark into the substance of the tree for the purpose of destroying it.

It is remarkable that grass thrives better under this tree in a meadow, than in situations exposed to the constant action of the sun.

The season for tapping the trees is in February, March, and April, according to the weather which occurs in these months.

Warm days and frosty nights are most favourable to a plentiful discharge of sap. The quantity obtained in a day from a tree, is from five gallons to a pint, according to the greater or less heat of the air. Mr. Lowe, informed Arthur Noble, esq. that he obtained near three-and-twenty gallons of sap in one day (April 14, 1789,) from the single-tree which was before mentioned. Such instances of a profusion of sap in single trees are however not very common.

There is always a suspension of the discharge of sap in the night if a frost succeeds a warm day. The perforation in the tree is made with an axe or an auger. The latter is preferred from experience of its advantages. The auger is introduced about three-quarter of an inch, and in ascending direction (that the sap may not be frozen in a slow current in the morning and evenings) and is afterwards deepened gradually to the extent of two inches. A spout is introduced about half an inch into the hole, made by this auger, and projects from three to twelve inches from the tree. The spout is generally made of the sumach or elder, which generally grows in the neighbourhood of sugar trees. The tree is first tapped on the south side; when the discharge of its sap begins to lessen, an opening is made on the north side, from which an increased discharge take place. The sap flows from four to six weeks, according to the temperature of the weather. Troughs, large enough to contain three or four gallons, made of white pine, or white ash, or of dried water ash, aspen, linden, poplar, or common maple, are placed under the spout, to receive the sap, which is carried every day to a large receiver, made of either of the trees before mentioned. From this receiver it is conveyed, after being strained, to the boiler.

There are three modes of reducing the sap to sugar; by evaporation, by freezing, and by boiling; of which the latter is most

general, as being the most expeditious. We are assured, that the profit of the maple-tree is not confined to its sugar. It affords a most agreeable melasses, and an excellent vinegar. The sap which is suitable for these purposes is obtained after the sap which affords the sugar has ceased to flow, so that the manufactories of these different products of the maple-tree, by succeeding, do not interfere with each other. The melasses may be made to compose the basis of a pleasant summer beer. The sap of the maple is moreover capable of affording a spirit, but we have this precious juice will never be prostituted by our citizens to this ignoble purpose. Should the use of sugar in diet become more general in our country, it may tend to lessen the inclination or supposed necessity for spirits, for I have observed a relish for sugar in diet to be seldom accompanied by a love for strong drink.

ANECDOTE OF J. J. ROUSSEAU.

ONE day (said J. J. Rousseau to St. Pierre) "I happened to be at a village-festival, in a gentleman's country-seat, not far from Paris. After dinner, the company betook themselves to walking up and down the fair, and amused themselves with throwing pieces of small money among the peasantry, to have the pleasure of seeing them scramble and fight, in picking them up. For my own part, following the bent of my solitary humour, I walked apart in another direction. I observed a little girl selling apples, displayed on a flat basket, which she carried before her. To no purpose did she extol the excellence of her goods; no customer appeared to cheapen them. How much do you ask for all your apples, said I to her?—All my apples? replied she, and at the same time began to reckon with herself—Threepence, Sir, said she.—I take them at that price, returned I, on condition you will go and distribute them among these little Savoyards, whom you see there below: this was instantly executed. The children were quite transported with delight at this unexpected regale, as was likewise the little merchant at bringing her wares to so good a market. I should have conferred much less pleasure on them had I given them the money. Every one was satisfied, and no one humbled." The great art of doing good consists in doing it judiciously. Religion instructs us in this important secret, in recommending to us to do to others what we wish should be done to us.

ARCADIA.

FROM THE STUDIES OF NATURE.

(Continued from page 148.)

WHILE *Cephas* and I were inwardly exulting in the reflection of having done good, information was received that the Britons, elated with their recent success, not content to dispute with the Gauls the empire of the Sea which separates them, were preparing to attack them by land, and to sail up the Seine, with an intention to carry steel and flame into the very bosom of the country. They had taken their departure in boats innumerable, from a promontory of their island, separated from the continent by only a narrow strait. They coasted along the shore of the Gauls, and were ready to enter the Seine, the dangers of which they knew how to avoid, by running into the creeks, which are sheltered from the rage of *Neptune*. The intended invasion of the Britons was noised abroad over all the Gauls, from the moment that they began to put it into execution; for the Gauls kindle fires on the mountains, and by the number of these fires, and the thickness of their smoke, convey intelligence much more promptly than by the flight of a bird.

On receiving news that the Britons had embarked, the considered troops of the Gauls began to march to defend the mouth of the Seine. They were ranged under the standards of their several Chieftains: these consisted of the skins of the wolf, the bear, the vulture, the eagle, or of some other mischievous animal, suspended at the extremity of a long pole. That of king *Bardus*, and of his island, presented the figure of a ship, the symbol of commerce. *Cephas* and I accompanied the king on this expedition. In a few days, all the united force of the Gauls was collected on the shore of the sea.

Three opinions were started, respecting the mode of defence. The first was, to drive piles along the coast, to prevent the debarkation of the Britons; a plan of easy execution, considering that our numbers are inconceivable, and the forests at hand. The second was, to give them battle the moment that they landed: the

third, not to expose the troops to the open attack of the advancing enemy, but to assault them when landed, and after they were entangled in the woods and valleys. No one of these opinions was followed up; for discord prevailed among the chieftains of Gaul. Every one was for commanding, while no one was disposed to obey. While they were wasting time in deliberation, the enemy appeared, and disembarked, while we were settling the arrangement of our plan.

But for *Cepbas*, we had been undone. Before the arrival of the Britons, he had advised king *Bardus* to divide his force into two, composed of the inhabitants of *Lutetia*, to place himself in ambush, with the better part, in the woods which covered the opposite side of the mountain of *Heva*; while *Cepbas* himself should engage the enemy with the other party, joined to the rest of the Gauls. I entreated *Cepbas* to detach from his division, the young soldiers, who panted, like myself to come to close action, and to entrust me with the command. I have no fear of danger, said I. Through all the proofs which the priests of *Thebes* prescribe to the initiated, I passed, and knew not what fear was. *Cepbas* hesitated a few moments. At last he committed the young men of his division to my charge, recommending to them, as well as to me, not to separate too far from the main body.

The enemy, meanwhile, had made good their landing. At sight of this, many of the Gauls advanced to attack them, sending the air with loud cries; but as they charged in small parties, they were easily repulsed; and it would have been impossible to rally a single man of them, had not our rear afforded them an opportunity of recovering from their confusion. We presently perceived the Britons in full march to attack us. The youthful band which I commanded was instantly in motion, and advanced towards the Britons, unconcerned whether we were supported by the rest of the Gallic force or not. When we got within bow-shot, we saw that the enemy formed only one single column, long, broad, and closely embattled, advancing slowly upon us, while their barks were forcing their way up the river, to get upon our rear. I was staggered, I confess, at the sight of that multitude of half-naked barbarians, painted with red and blue, marching along in profound silence, and with the most perfect order. But when all at once there issued, from their noiseless phalanx, clouds of darts, of arrows, of pebbles, and leaden balls, which brought down many of us, piercing some through and through, my surviving companions betook themselves to flight. I myself was going to forget that it was my duty to set them an example of

resolution, when I beheld *Cephas* by my side; he was followed by the whole army. "Let us invoke *Hercules*" cried he, "and advance to the charge." The presence of my friend reanimated all my courage. I resumed my station, and we made the attack with our pikes levelled. The first enemy whom I encountered, was a native of the Hebrides, a man of a gigantic stature. The aspect of his arms inspired horror: his head and shoulders were clad in the skin of a prickly thornback; he wore around his neck a collar of human jaw-bones, and he bore for a lance, the trunk of a young fir, armed with the tooth of a whale. "What demandest thou of *Hercules*?" said he to me, "here he is to attend thee." At the same time, he aimed at me a stroke of his enormous lance, with so much fury, that if it had hit the mark, I must have been nailed by it to the ground, which it penetrated to a great depth. While he was struggling to disengage it, I pierced him through the throat with the spear which was in my hand: there immediately issued from the wound a stream of black and thick blood; and down fell the stately Briton, biting the ground, and blaspheming the gods.

Mean while our troops, collected into one firm body, were closely engaged with the column of the enemy. Clubs clashed with clubs, buckler pressed on buckler, lance crossed lance. Thus two fierce bulls dispute the empire of the meadows; their horns entwine; their foreheads rattle against each other: bellowing, they press in opposite directions; and whether they gain or lose ground, neither separates from his rival. Thus we maintained the combat, body to body. Nevertheless, that column, which exceeded us in numbers, was bearing us down with superior force, when king *Bardus* came up, and assaulted their rear with his troops, who came into action with a shout which rended the air. Upon this a panic terror seized these barbarians, who had been flushed with the hope of surrounding us, but were themselves surrounded. They deserted their ranks in confusion, and fled toward the shore of the sea, in the hope of regaining their barks, which had now considerably advanced up the stream. A dreadful carnage ensued, and many prisoners were taken.

The combat being finished, I said to *Cephas*: The Gauls are indebted for their victory, to the counsel which you gave the king; for my part, to you I owe the preservation of my honour. I had solicited a post which I knew not how to fill; I ought to have exhibited an example of valour to those who were under my command; but was incapable of doing it, when your presence kindled a sense of duty. I imagined that the initiations of Egypt

had fortified me against all apprehension of danger; but it is easy to be brave amidst conflicts, out of which you are sure of escaping. *Cephas* thus replied: "O *Amasis*! there is more fortitude in confessing a fault, than there is weakness in committing it. It is *Hercules* who has given us the victory; but, after him, it was surprize which robbed our enemies of courage, and which had shaken your's. Military valour, like every other virtue, is to be acquired only by exercise. We ought, on all occasions, to be diffident of ourselves. In vain do we trust to our own experience; in the aid of heaven alone our confidence should be placed. While we are buckling on our armour to defend us before, fortune strikes at us from behind. Confidence in the gods alone, is a defence on every side."

To *Hercules* we consecrated part of the spoils taken from the Britons. The druids advised to burn the prisoners, because the Britons were in use to treat those whom they took in battle from the Gauls in this manner. But I presented myself in the assembly of the Gauls, and thus addressed them: "O ye nations! you see from my example, whether the gods delight in human sacrifices. They have deposited the victory in your generous hands: Will you stain them with the blood of the miserable? Has there not enough of blood been shed in the rage of battle? Can you now spill it, without passion, and in the joy of triumph? Your enemies immolate their prisoners. Surpass them in generosity, as you surpass them in courage." The ladies, and all the warriors, received this advice with loud applause: and it was decreed that the prisoners of war should be disarmed, and reduced to slavery.

I was the cause, therefore, of the abolition of the law which condemned them to the flames. I likewise proved the occasion of abrogating the custom of sacrificing innocents to *Mars*, and of reducing the shipwrecked to servitude. Thus was I thrice useful to mankind in the Gauls; once by my success, and twice by misfortune: so true it is that the gods can, when they please, bring good out of evil.

We returned to *Lutetia*, loaded with the acclamations and applause of the people. The first anxiety expressed by the king, on his arrival, was to carry us with him to visit his garden. The greatest part of our trees were in great forwardness. He admired, first, how nature had preserved their fruits from the attack of the birds. The chestnut, still in a milky state, was covered with leather, and with a prickly shell. The tender walnut was protected by a hard shell, and a bitter outward case. The soft fruits were defended, previous to their maturity, by their rough

ness, their acidity, or their verdure. Those which were ripe invited the hand to gather them. The gold-coloured apricot, the velvet peach, and the cottony quince, exhaled the sweetest of perfumes. The boughs of the plumb tree were covered with violet fruits, besprinkled with a white powder. The grapes, already of a vermillion hue, hung in clusters from the vine; and over the broad leaves of the fig-tree, the half opened fig distilled it's juice in drops of honey and chrysal. "It is easy to see," said the king, "that these fruits are presents sent from heaven. They are not, like the seeds of our forest trees, at a height which we cannot reach. They present themselves to the hand. Their smiling colours assure the eye, their sweet perfumes the organs of smelling, and they seem formed for the mouth, from their size and roundness." But when that good king had caught the flavour of them by his palate: "O real gift of *Jupiter*!" exclaimed he, "no aliment prepared by human skill is once to be compared to them! They excel in sweetness the honey and the cream. O, my dear friends, my much respected guests, you have bestowed on me a present of much higher value than my kingdom! You have introduced into savage Gaul a portion of delicious Egypt. I prefer a single one of these trees to all the mines of tin which render the Britons so rich and so haughty."

He sent for the principal inhabitants of the city, and made each of them taste those wondrous fruits. He recommended to them carefully to preserve the seeds, and to put them in the ground at the proper season. From the joy expressed by this excellent prince, and by his people, I was made sensible that man's highest delight consists in doing good to his fellow-creatures.

Cephas said to me: "Now is the time to shew to my companions the use of the arts of Egypt. I have saved from the shipwrecked vessel the greatest part of our machines; but hitherto they have remained unemployed; nay, I durst not so much as look at them; for they reminded me too affectingly of the loss of you. The moment is come for turning them to account. Those fields torn are now ripe; that hemp, and those flaxes, are hastening to be so."

Having gathered those plants, we taught the king, and his people, the use of mills, for reducing corn to flour, and the different processes of preparing dough, in order to make bread of it. Previous to our arrival, the Gauls peeled wheat, oats, and barley, by rubbing them with wooden mallets in the trunk of a tree hollowed out, and satisfied themselves with boiling the grain in this state for food. We afterwards shewed them the method of steeping hemp

in water, to separate the filaments from the straw, of drying it, of beating it, of spinning it, and of twisting several threads together, for the purpose of making cordage. We made them observe how those cords, by their strength and pliancy, are adapted to act as the nerves of every species of machinery. We taught them the art of distending the threads of flax on looms, to weave into cloth by means of the shuttle; and how these gentle and useful labours might employ the young people, innocently and agreeably, during the long nights of winter.

We instructed them in the use of the auger, of the gimlet, of the plane, and of the saw, invented by the ingenious *Delalut*; as these tools furnish man with additional hands, and fashion to his use a multitude of trees, the timber of which would have gone to waste in the forests. We taught them to extract from their knotty trunk powerful screws, and ponderous presses, fit for squeezing out the juice of an infinite number of fruits, and for forcing oils out of the hardest nuts. They did not gather many grapes from our vines; but we inspired them with an ardent desire of multiplying the slips, not only by the excellence of the fruit from the bough, but by letting them taste the wines of Crete, and the Isle of *Thasos*, which we had preserved in urns.

After having disclosed to them the use of an infinity of benefits, which nature has placed on the face of the earth, obvious to the eye of man, we aided them in discovering those which she has deposited under their feet; how water may be found in places the most remote from rivers, by means of wells invented by *Danaus*; in what manner metals are discovered, though buried in the bowels of the earth; how, after having them melted into bars, they could be hammered upon the anvil, to prepare them for being divided into tablets and plates; in what manner, by a process the most simple, clay may be fashioned, on the potter's wheel, into figures and vases of every form. We surprized them much more, by shewing them bottles of glass, made with sand and flint. They were delighted to extasy, to see the liquor which they contained manifest to the eye, but secured from the touch.

But when we read to them the books of *Mercurius Trismegistus*, which treat of the liberal arts, and of the natural sciences, then it was that their admiration exceeded all bounds. At first they were incapable of comprehending how speech could issue from a dumb book, and how the thoughts of the earliest Egyptians could possibly have been transmitted to them, on the frail leaves of the papyrus. When they afterwards heard the recital of our discoveries; when they saw the prodigies effected by the mechanical powers, which move the heaviest bodies by means of small levers, and those of geometry, which can measure distances the most inaccessible,

they became perfectly transported. The wonders of chemistry and of magic, and the various phenomena of physics hurried them from rapture to rapture. But when we predicted to them an eclipse of the moon, which, prior to our arrival, they considered as an accidental failure of that planet, and when they saw, at the very moment we had indicated, the orb of night become dark in the midst of a serene sky, they fell at our feet, saying: "Assuredly, ye are gods!"

(To be continued.)

FOR THE AMERICAN UNIVERSAL MAGAZINE

ON THE YELLOW FEVER.

THE cause of the yellow fever we suppose to be so far similar to animal or vegetative life, as to generate or propagate its kind.

A few seeds sown in a fruitful soil will propagate their kind, and produce many.

One grain of mustard seed dropped in a garden will become a tree, the seed of which if the soil be fruitful, will fill and occupy the whole garden: Yet we might spread something on the ground that would make the soil unfruitful and incapable of propagating the mustard.

One prolific louse in the head of a child, whose constitution will nourish it, will propagate its kind so rapidly, if permitted, as to produce thousands: Yet if a thousand of them be put on the head of some men, they would not encrease but diminish, because the soil (if I may be permitted to use the simile) is unfruitful, which would also be the case with any child whose head was anointed with blue mercurial ointment. It is generally known and agreed, that the itch is communicated by contact, and the animalcula, as it is generally thought to be, generates so fast in some fruitful constitutions, that the whole system is affected with it in a few days; to others it cannot be communicated at all.

Experience teaches us that a very small portion of the virus of the small-pox, or venereal, generates or propagates its kind, so rapidly, as to affect the whole system, when the body is in a fit state to receive and nourish it, yet we know also, that

the body can be rendered so unfruitful as not to receive or nourish it at all.

We can form some faint, confused ideas of the principles, and operations of these things, and diseases; because we can see them with our eyes—But the predisposing causes of the yellow and other fevers, are wrapt in more dark and mysterious garbs. Here we must seek for the cause, from the effects which we can see and feel. And may we not reasonably suppose that when the miasma or putrid effluvia which rises from the many putrid bodies of animals, refuse of kitchens, privies, abominable hogsties, horse-dung heaps, human excrements, and other nauseous filth, that are suffered to accumulate and lay in such quantities as they do, in such cities as Philadelphia, New-York and Baltimore, has filled the air, and so affected it, that a person from the country (accustomed to breath pure air) can hardly endure it; I say, may we not suppose the air is then made a rich and fruitful soil, for nourishing and propagating the seeds of any infectious and deadly malady that may happen by any accident to be dropped therein—do we not know that at such times contagious fevers do rage?

Suppose a ship to arrive when the air of the city is in such a state, from the native land of the yellow fever, with a few of its seeds laying dormant in the bales of goods, or in the clothes or bodies of the mariners; as soon as it enters so prolific and fruitful a soil, will it not expand, generate, and propagate its kind, until the whole atmosphere, as far only as made fruitful by the miasma aforesaid, is filled with it? Then every person whose constitution is capable of being infected, inhales the dreadful disease, which nourished by the state of the air, soon becomes incurable, unless the state of the body can be suddenly altered by the timely application of some antidote, so as to perish the cause of the disease for want of nourishment, that the seed altho' taken root must die. Timely and copious bleeding, with the use of calomel as an antidote, has I believe been found to have the salutary effect. Mercury, that poison to all animalcula, does perhaps destroy it, or the food on which it lives. The disease will soon rage as far as the putrid effluvia has affected the air, but no farther; and if the weather be dry, warm, and the air quiescent, it will be irresistible; and happy for those who are unfettered by superstition, and whose abilities and avocations will permit them to fly beyond its limits, by leaving the city, until Providence shall be pleased to direct the elements, to do for us what we neglect to do for ourselves, viz. clean our city, by sending a heavy

rain, which will beat down the putrid myasma to the ground, and wash it with the filth from our streets into the river. The air being cooled and the effluvia dissipated by a gentle breeze, the disease cannot increase, but dies for want of support, until the same causes are again renewed, which will be the case after a few warm, calm days, unless the streets be kept effectually clean, and the air pure. But let us not expect it has entirely left us, evil seeds are not easily extirpated the farm.—It may be like the seeds of clover, which it is said will lay dormant in the earth, fifty or more years, and will not vegetate nor perish, until something congenial to its nature, is put on the soil, such as ashes or plaister of Paris, &c. when it has been frequently known to shoot forth and flourish to the astonishment of the husbandman.

The foregoing hypothesis is supported by the following facts.—

1. The yellow fever always raged most in close and confined dirty streets and allies.
2. It raged most in warm, calm weather; the air being quiescent, the effluvia was not dispersed but accumulated; and the longer the calm, the more numerous the deaths daily.
3. Heavy rain and cool winds, did always abate it, and few new cases happened, and those affected could better endure the disease and recover.
4. Sharp frost, I believe, has always instantly arrested its progress, or it does abate or stop the progress of all animalcula and vegetation.

By reasoning from the foregoing facts I deduce as follows, viz

1. The yellow fever was probably imported.
2. It is nourished and propagated by the effluvia arising from the filth of cities.
3. It cannot rage farther than the putrid effluvia extends.
4. A preventative against its contagion may probably be discovered, perhaps by raising in the air a counter effluvia, that may destroy the cause of the disease, be it of what nature it may.
5. The best means of guarding against it, is cleanliness and to keep the air pure.
6. The surest way of escaping, is to fly from it, out of the myasma, farther than which, it never raged.
7. It will be more frequent hereafter than heretofore, as it is probable it may now exist in a dormant state.

8. If the above hypothesis be well founded (which is highly probable, because the effects which we know, are agreeable to the cause we have supposed.) Then we may conclude, that for every dead carcase of either horses, hogs, dogs, cats, and rats, &c. that the inhabitants of a large city are too lazy or negligent to bury, but suffer to putrify in the streets or suburbs, will probably give them the melancholy trouble of burying two of their fellow citizens, who shall fall victims to such negligence.

THEORIST.

LITERARY CURIOSITIES.

(No. IV.)

ON POPE S.

VALOIS observes, that the Popes scrupulously followed, in the early ages of the church, the custom of placing their names after that of the person whom they addressed in their letters. This mark of their humility he establishes by various letters written by various Popes. Thus when the great plots of politics were yet unknown to them, did they adhere to christian meekness. It was Nicholas I. a bold and enterprising Pope, who, in 858, forgetting the pious modesty of his predecessors, took the advantage of the divisions in the royal family of France, and did not hesitate to place his name before that of the kings and emperors of the house of France, to whom he wrote. Since that time he has been imitated by all his successors, and this encroachment on the honours of monarchy has passed into a custom for having been suffered in its commencement.

Concerning the acknowledged infallibility of the Popes, it appears that Gregory VII. in council, decreed that the church of Rome neither *had erred*, and *never should err*. It was thus this prerogative of his holiness became received, till 1313, vulgar era, when John XXII. abrogated decrees made by three Popes his predecessors, and declared that what was done *amiss* by one Pope or council might be *corrected* by another; and Gregory XI. 1370, in his will deprecates, *siquid in catholica fide errasset*. The University of Vienna protested against it, calling it a contempt of

God, and an idolatry, if any one in matters of faith should appeal from a *council* to the *Pope*; that is, from *God* who presides in *councils*, to *Man*. But the *infallibility* was at length established by Leo X. especially after Luther's opposition, because they despaired of defending their indulgences. bulls, &c. by any other method.

Perhaps the imagination cannot form a scene more dreadful than when these men were in full power, who to serve their political purposes hurled the thunders of their *excommunications* over a kingdom. It was a national distress not inferior to a plague or famine, and an excellent lesson for those who seem not to know how far the human mind can be debased with superstition. De Saint Foix, in his *Historical Essays*, has sketched an animated description of one, with which I shall close this article.

Philip Augustus being desirous of divorcing Ingelburg, to unite himself to Agnes de Meranie, the Pope put his kingdom under an interdict. The churches were shut during the space of eight months; they said neither mass nor vespers; they did not marry; and even the offspring of the married born at this unhappy period were considered as *illicit*: and because the king would not sleep with his wife, it was not permitted to any of his subjects to sleep with their's. In that year France was threatened with an extinction of the ordinary generation. A man under this curse of public penance was divested of all his functions, civil, military, and matrimonial; he was not allowed to dress his hair, to shave, to bathe, nor even change his linen, so that (says Mr. De Saint Foix) upon the whole this made a filthy penitent.—The good King Robert (he continues) incurred the censures of the church for having married his cousin. He was immediately abandoned; two faithful domestics alone remained with him, and these always passed through the fire whatever he touched. In a word, the horror which an excommunication occasioned was such, that a woman of pleasure, with whom one Pelletier had passed some moments, having learnt soon afterwards that he had been above six months an excommunicated person, fell into a panic, and with great difficulty recovered from her convulsions.

Such is the picture historians present to our meditation of the possible debasement of the human mind. Voltaire inclines to think, that the circumstances relative to King Robert are exaggerated, But if we reflect on the profound ignorance and genuine superstition of the times, we shall have no reason to be surprised at this pious stupidity of the Court of France.

ON THE INTELLIGENCE OF ANIMALS.

(CONCLUDED FROM PAGE 161.)

EVERY animal that passes successively from rapine to sleep, and of consequence is not subject to *ennui*, can have but three motives which interest him and become the principles of his knowledge, judgment, determinations, and actions: they are, the pursuit of food; the precautions relative to his safety; and the care of procuring a female when pressed by the call of love. We see that the wolf, in pursuit of food, employs all the industry consistent with his strength. He takes measures to assure himself of the place where he shall find his prey; and if in this business he chuses one place in preference to another, the choice supposes a preceding knowledge of facts. He then observes for a long time the different kinds of danger to which he is exposed; he estimates them, and this calculation of probabilities keeps him in suspense, till his appetite places a weight in the balance, and determines him. The precautions respecting his safety require greater foresight, that is, a greater number of facts engraved on the memory. It is necessary also, that a comparison be made of all these facts with the present sensation which the animal experiences, in order that he may judge of the relation between the facts and the sensation, and determine his conduct by the judgment he forms. All these operations are indispensable; and it would be an error, for instance, to suppose that the fear excited by a sudden noise in most carnivorous animals, is merely a mechanical impression. The agitation of a leaf excites only in a young wolf a motion of curiosity; but the informed wolf, who has seen the agitation of a leaf announce a man, is justly alarmed, because he judges of the relation between the two phenomena. When the judgments have been often repeated, and the repetition has rendered the actions consequent upon them habitual, the quickness with which the action follows the judgment makes it appear mechanical; but with a little reflection it is impossible not to see the gradation which led to it, and not to trace it to its origin. It may happen, that the idea of this relation between the motion of a leaf and the presence of a man, or some such object, may be very strong, and realized on different occasions: it will then establish itself in the memory as a general idea. The wolf will be subject to chimeras and false judgments, the fruit of the imagination; and if these false

judgments extend to a certain number of objects, he will become the sport of a deceitful system, which will precipitate him into a multitude of false steps, through the consequence of the principles established in his memory. He will see snares where they are not; fear, disturbing his imagination, will represent in another order the different sensations he shall have experienced; and he will form from them false appearances, to which he will fix the abstract idea of danger. This may easily be seen in carnivorous animals, where they are frequently hunted, and continually beset with snares: their proceedings are in no respect allied to the confidence and liberty of nature.

It is difficult to ascertain whether love furnishes wolves with any considerable number of ideas; it is only certain that the males are more numerous than the females, that there are bloody contests among them for enjoyment, and that a sort of marriage is established; but it is not known whether the she-wolf at heat becomes the prey of the strongest, or whether she surrenders herself from free choice to the passion of a favourite. Meanwhile it is certain, that she displays in her conduct a coquetry which is common to the females of every species; and it is probable that choice determines the association, as she flies with him who remains her husband, and conceals herself from all other pretenders. During the whole time of gestation she lives with him whom she has adopted, or who has acquired her by conquest, and they afterwards divide together the cares of the family. Thus, whatever be the principle of this society, it establishes reciprocal rites, and gives rise to new ideas. The married couple hunt together, and their mutual succours render the chase more sure and easy. If their business be to attack a flock, the she-wolf presents herself to the dog, and by flying, draws him to a distance, while the male insults the fold, and carries away a sheep. If it be necessary to attack a fallow deer, they divide the task, to make the best of their strength. The male begins the attack, and pursues the animal till it is out of breath; when the fem. is posted in a convenient place for the purpose, renews the chase with fresh strength, and soon makes the contest too unequal.

It is easy to see how far actions of this nature imply knowledge, judgment, and induction; it is even difficult to conceive how such conventions can be executed without an articulate language, a question which we shall hereafter examine. Meanwhile, as we have already observed, the wolf is one of the carnivorous animals, that, on account of his strength, has the least need of many factitious ideas, that is, ideas formed by reflection on the sensations that are experienced.—The necessity of rapine, the habit of murder, and

the daily enjoyment of the limbs of mangled and bloody animals, appear not calculated to form in the wolf a very interesting moral character. We see, however, that except in the case of rivalry in love, a privileged case as to all animals, wolves do not exercise direct cruelty against one another. While society subsists among them, they mutually defend each other, and maternal affection is carried in the she-wolves to such an excess of fury, as to lead them totally to despise danger. It is said, that a wounded wolf is followed by his blood, and at last overtaken and devoured by his own species. But it is by no means a well-founded fact; and if it has ever taken place, it may have been the effect of the last degree of necessity, which has no law. The moral relations cannot be very extensive with animals who have no need of society. Every being that leads a rude and desolated life, divided between a solitary labour and sleep, must be very little sensible to the tender emotions of compassion.

We have said, that such animals as have the most lively wants, and the most numerous obstacles to encounter, discover the greatest intelligence. To frugivorous animals nature furnishes a nourishment which they easily procure, without industry and without reflection. They know not where to find the grafs they crop, and under what tree lies the acorn. Their knowledge is therefore confined to the remembrance of a single fact, and their conduct appears stupid, and bordering upon automatonism. But hunt frequently these frugivorous animals, and you will see them acquire, relative to their defence, the knowledge of a number of facts, and the habit of a multitude of deductions, which equal them to the carnivorous species. The hare seems, of all animals that feed on grafs, to be the most stupid. Nature has given it weak eyes and an obtuse smell. Flight is its only means of defence; and of flight it exhibits all the varieties. An old hare, when hunted by hounds, begins with proportioning its speed to the rapidity of the pursuit. It knows, from experience, that speed will not place it out of danger, that the choice may be prolonged, and that a reserve of strength will be of great service. It has remarked, that the pursuit of dogs is more ardent and less interrupted in woods where the contact of its body gives a stronger sentiment of its passage than in open ground, which is touched only by its feet. It avoids therefore the woods, and runs almost always in beaten paths, except when pursued in sight by grey-hounds, and then it escapes by concealing itself in woods. It doubts not that it can be followed by hounds without being seen; it hears distinctly that the pursuit is attached to the traces of its steps. In this case what is its conduct? After running for a confi-

derable time in a straight line, it returns exactly the same way. Having practised this stratagem, it turns aside, leaps several times following, and thus escapes the dogs, at least for a time, and deceives them respecting the course it has taken. Frequently it will drive another hare from its form, and take possession of it. In this manner it defeats the hunters and dogs by a thousand stratagems, which it would be too tedious to detail. It is to the science of facts, that the old hares are indebted for the just and ready inductions which give rise to these multiplied acts.

We thus see that the most ordinary actions of brute animals suppose memory, reflection on what is past, comparison between a present object which attracts, and apparent dangers which terrify, distinction between circumstances which resemble in some respects, and differ in others; and lastly, judgment and choice respecting all these relations. And is this instinct? If it be, in what does instinct differ from intelligence.

W I S E S A Y I N G S

o r

P O P E P I U S, H.

THOSE who go to law are the birds—the court, the field—the judge, the net—and the lawyers the fowlers.

A covetous man never pleases any body, but by his death.

A citizen should look upon his family as subject to the city—the city to his country—the country to the world—and the world to God.

As all rivers run into the sea, so do all vices into the court.

The tongue of a sycophant is a king's greatest plague.

It is necessary that he who governs many, should himself be ruled by many.

The laws have power over the commonality, but are feeble to the greater ones; as a covetous man is never satisfied with money, so a learned man should not be with knowledge.

MISSIONARY SOCIETIES.

Extract of a letter from a Clergyman of Birmingham, Great Britain, to his Correspondent in this City.

(FROM THE PHILADELPHIA GAZETTE.)

YOU will rejoice in our joy when you read of the success of our mission to India, and perhaps grieve in our grief, when you see the termination of our African attempts: but the cause is as good and as great as ever:—souls are still as precious—the promise is still legible—Jesus is still omnipotent, and God is still faithful! Yes, he will arise, and have mercy upon Zion!

The missionary society abates not in its zeal. Futurity must determine its prosperity in its great object; but I hope that twenty nine lovers of souls, and of Him who died to redeem them, will not go to the islands of the great sea in vain.—No—thousands of prayers fill their sails to waft them safely there; and ten thousand times ten thousand more will be offered up for their success: and “where are his bowels of mercies,” to whom these prayers are addressed? Are they restrained?

Christian affection certainly diffuses its concentrating influence in England and Scotland. Jealousy, cursed jealousy, that monster, with eyes of suspicion, ears of alarm, mouth of misrepresentation, and jaundiced heart, is, in a great measure, exchanged for LOVE. A Seceder will now own a Baptist for his brother, and send a fraternal message across the Tweed, to one of that description he never saw, but has only heard of him as a lover of the souls of the Heathen.

My dear sir, are not these *great* things? and will you not agree with me, that though not one Heathen should be brought to Christ by our efforts, yet the harmonizing of Christ's family, too long discordant, will be an ample recompence?

I am glad to hear that *your* Indian neighbours excite the compassion of Columbian hearts. Why not before? In your next please to indulge me with all the particulars of this mission that you are in possession of.

I heard to day, that the news of the Anglian missionary of

forts having reached Germany, there was a prospect of a missionary society being established there. Without asserting too much I think I may say, that all the recent exertions in this interesting business, originated with our brother the rev. mr. Carey, now in India.—What a great fire a little matter kindleth!

In London, a Christian society is formed for the instruction of the Jews. Several sermons have been preached to them by doctor Haweis, Mr. Greathead, and others. It is intended to be continued. The Jews have in part expressed their thanks for the respect paid them

“ From east to west, from north to south,
Now be his name ador'd ;
Europe, with all thy millions, shout
Hosannahs to thy Lord !

Asia and *Africa*, resound,
From shore to shore, his fame ;
And thou, *America* in songs,
Redeeming love proclaim.”

FEMALE BEAUTY, AND ORNAMENTS,

THE ladies in Japan gild their teeth; and those of the Indians paint them red. The blackest teeth are esteemed the most beautiful in Guzurat, and in some parts of America. In Greenland the women colour their faces with blue and yellow. However fresh the complexion of a Muscovite may be, she would think her self very ugly, if she was not plaistered over with paint. The Chinese must have their feet as diminutive as those of the she-goats; and, to render them thus, their youth is passed in tortures. In ancient Persia, an aquiline nose was often thought worthy of the crown; and, if there was any competition between two Princes the people generally went by this criterion of majesty. In some countries, the mothers break the noses of their children; and, in others, press the head between two boards, that it may become square. The modern Persians have a strong aversion to red hair:

the Turks, on the contrary, are warm admirers of these disgusting locks. The Indian beauty is thickly smeared with bear's fat; and the female Hottentot receives from the hand of her lover, not silks, or wreaths of flowers, but warm guts and reeking tripe, to dress herself with enviable ornaments.

In China, small eyes are liked; and the girls are continually plucking their eye-brows, that they may be small and long. The Turkish women dip a gold brush in the tincture of a black drug, which they pass over their eye-brows. It is too visible by day; but looks shining by night. They tinge their nails with a rose-colour.

An ornament for the nose appears to us perfectly unnecessary. The Peruvians, however, think otherwise; and they hang on it a weighty ring, the thickness of which is proportioned by the rank of their husbands. The custom of boring it, as our ladies do their ears, is very common in several nations. Through the perforation are hung various materials; such as green crystal, gold, stones, a single and sometimes a great number of gold rings. This is rather troublesome to them in blowing their noses; and the fact is, some have informed us, that the Indian ladies never perform this very useful operation.

The female head-dress is carried, in some degree, to singular extravagance. The Chinese Fair carries on her head the figure of a certain bird. This bird is composed of copper, or of gold, according to the quality of the person: The wings, spread out, fall over the front of the head dress, and conceal the temples. The tail, long and open, forms a beautiful tuft of feathers. The beak covers the top of the nose; the neck is fastened to the body of the artificial animal by a spring, that it may the more freely play, and tremble at the slightest motion.

The extravagance of the Myantfes is far more ridiculous than the above. They carry on their heads a slight board, rather broad: with this they cover their hair, and seal it with wax. They cannot lie down, nor lean, without keeping the neck very straight; and, the country being very woody, it is not uncommon to find them with their head-dress entangled in the trees. Whenever they comb their hair, they pass an hour by the fire in melting the wax; but this combing is only performed once or twice a year.

To this curious account, extracted from Duhalde, we must join that of the inhabitants of the land of Natal. They wear caps, or bonnets, from six to ten inches high, composed of the fat of oxen. They then gradually anoint the head with a purer grease which mixing with the hair, fastens these bonnets for their lives!

THE PHYSICIAN AND PATIENT.

A CATECHISM.

Pb. **H**OW do you find yourself?

Pa. Find myself!—Why here in my own parlour—Where would you have me be?

Pb. I mean, how is your habit of body?

Pa. I can say but little in favour of my body habits—My coat is out at the elbows; and my waistcoat is not in a much better plight.

Pb. You affect to misunderstand me; my meaning is obvious enough—Let me feel your pulse—put out your tongue, sir, if you please.

Pa. I beg to be excused doctor: I shall not *put out my tongue* to please you or any man. If I should comply with such a request, you might perhaps take the further liberty of ordering me to *put out my eyes*.—Upon second consideration, however, I'll indulge you—there—[*putting out his tongue*.]

Pb. I am sorry to inform you, sir, that you carry a very bad tongue in your head; and that you have an exceeding foul mouth.

Pa. How dare you have the impudence, sir, to call me a foul-mouth'd fellow?

Pb. I only say so professionally; it is necessary for me to be explicit, and such terms frequently occur in the course of my practice.

Pa. Then I am to understand, that it is your practice to be impertinent and rude.

Pb. I beg, sir, we may be serious—Consider your life is at stake.—You have some humour about you, that—

Pa. That's more than I can say of you, doctor, for you are the dullest fellow that ever got through an examination in Warwick-lane. I give you credit, however, for saying one good thing in your life-time: you, by accident, told me, "my life was at stake," considering me under the hands of a physician.—But I am not inclined to become your patient.

Pb. You will be merry, sir! Were you under sentence of death, you would not lose an opportunity of throwing in your joke.

Pa. I should consider your receipt, if you write one, a sentence of death; but, by my rejecting it, I should be entitled to my clergy.

Pb. Let me look at your water.

Pa. That you may do, doctor, if you please. I have a little canal at the bottom of my garden, which you may look at as much as you think proper.

Pb. I know not what to make of you, sir; your behaviour is very extraordinary! Your spouse ordered me to attend you as a physician, and to prescribe for you; and you will not condescend to let me know what's the matter with you.

Pa. Did my wife order you to attend me?

Pb. She did, or I had not been here.

Pa. Then she certainly has a design upon my life. Here, doctor take your fee [*giving him a fee.*] and take yourself away without asking me any more questions. When I am weary of my life, I'll send for you.

THE TWIN-BROTHERS OF MEZZORANIA.

A MEZZORANIAN TALE.

AMIDST the extensive wilds of Africa lies a territory, the inhabitantt whereof are as numerous and even as civilized as the Chinese. They are called the Mezzoranians.

Two twin-brothers of this country, which is still so little known to our geographers, were both enamoured of a young lady, who equally favoured them both. The two lovers and the fair-one chanced to meet together at the festival instituted in honour of the sun. This festival was solemnized twice in the year, because, as the kingdom lay between the two tropics, yet somewhat more on this side the line, it had two springs and two summers. At the commencement of every spring season, this adoration was paid to the great luminary throughout all the nomes or districts of the land. It was celebrated in the open air, to denote that the sun was the immediate cause of all the productions of nature. They

made an offering to it of five small pyramids of frankincense in golden dishes. Five youths, and an equal number of virgins are named by the magistrate to place them on the altar, where they remain till the fire had consumed them. Each of these young persons is dressed in the colour of their name, and wears a diadem on the head.

One of the two brothers, with the damsel of whom we are speaking, composed the first couple who were to place the incense on the altar. This done, they saluted one another. It was customary for them now to change their places, the youth going over to the side of the virgin, and she coming to his. When the five pair have done in this manner, then follow all the standers by in the same order, by which means they have an opportunity of seeing each other completely.

It is here that commonly such as have not hitherto made their choice, determine upon one; and as it depends solely on the determination of the damsel, the young man takes all imaginary pains to win the love of her whom he has selected from the rest. For avoiding every species of misunderstanding and jealousy, the maiden, when the young man pleases her, takes from him a flower not yet fully blown, which he offers to her acceptance, and sticks it in her bosom. But, has she already entered into some engagement, she gives him to understand as much, by shewing him a flower; and, if this be only a bud, then it is a sign that he will make her the first proposal; if it be half-blown, it implies that her love has already made some progress; but if it be fully blown, the virgin thereby betokens that her choice is made, and that she cannot now retract it. So long, however, as she does not publicly wear this token, it is always free for her to do as she pleases.

If she be free, and the man that offers her the flower is not agreeable to her, she makes him a profound reverence, and shuts her eyes till he is retired. Indeed, at times, it happens here as well as in other places, though but rarely, that she disguises herself to her lover. If a man be already contracted, he likewise bears a token. Such maidens as have yet met with no lover have it in their choice either to remain virgins, or to inscribe themselves among the widows, which if they do, they can only be married to a widower. But let us return to our twin-brothers.

The brother, who stood at the altar with the young damsel, felt as violent a passion for her as she did for him. They were so very intent upon the ceremony, that they forgot to give each other the accustomed signs. On her leaving the altar, the other brother saw her, became enamoured of her, and found opportunity

when the ceremony was over, for presenting her with a flower. She accepted it at his hands, as being fully persuaded that it was the person who had just before been with her at the altar. But, as she took herself away in some haste with her companions, she imperceptibly dropped the token she had received. The eldest brother accosted her once more, and offered her a flower. Ah, said she to herself, in an amiable confusion, it is the very same! and took it likewise. The young man, who heard this, imagined for certain that it meant him: but as the law allowed them to remain no longer together, they departed their several ways.

He that had first presented the flower found an opportunity, some days afterwards, of seeing his charmer by night at a lattice. This sort of conversations, though strictly prohibited by the laws, was yet connived at. The damiel appeared so kind, that he ventured to offer her the token of a half-blown flower. This she accepted, and in return presented him with a scarf-embroidered with hearts interwoven with thorns, giving him to understand thereby, that there were still some obstacles to be surmounted: she allowed him at the same time to declare himself her lover, without, however, giving him her name, and without even acquainting him with the reason of her silence on that head.

Not long afterwards the elder brother met her at the very same window; but the night was so dark, that he could not distinguish the second flower which she wore in her bosom. The extreme satisfaction she discovered at his coming seemed to him indeed somewhat extraordinary; but he ascribed it to a sympathy which between lovers banishes all restraint. He began to excuse himself for not having seen her so long, and assured her, that if he could have his will, no night should pass but he would come to assure her of the ardour of his inclination. She admired the vehemence of his passion. The lover received such clear indications of her favourable dispositions towards him, that he thought he might easily waive the ceremony of the second token, and accordingly gave her the third, a nearly full-blown flower. She accepted it of him, telling him, however, that she would not immediately wear it; that he must first go through certain forms, and that she must still see some more proofs of the fidelity of his attachment. At the same time, to assure him of the sincerity of her love, she gave him her hand through the lattice, which he kissed in the greatest transports. Upon this she made him a present of a fillet, on which were wrought two hearts in her own hair, over which was a wreath of pomegranates, seemingly almost ripe; a joyful token, which gave him to understand that the time of gathering was at hand.

Thus all three were happy in their error. On all public occasions the two brothers appeared with the signs of their inclinations, and felicitated each other on their success: but, as mysteriousness was not destitute of charms for them, they cautiously avoided every opportunity of explaining themselves to each other. The return of the grand festival was now at no great distance, when the youngest brother thought it the proper occasion for venturing to give his beloved the third token of his affection. He told her, that he hoped she would now willingly wear the full-blown flower as a testimony of her consent; at the same time presenting her with an artificial carnation, interspersed with little flames and hearts. She stuck the carnation in her bosom, unable to conceal her joy as she received it; at which her lover was so transported, that he determined to demand her of her parents.

His elder brother, who had given her the full-blown flower at the same time, thought that nothing more was wanting to his happiness than the approbation and consent of her relations. Chance brought them both on the very same day to the parents of their beloved. But how great was their astonishment on their meeting each other! As soon as the father appeared, each addressed him for his daughter. He assured them that he had but one child, of whose virtue he was fully convinced, that she never, in opposition to the laws of the land, could favour two lovers at once. He, however, concluded, from the perfect likeness that subsisted between the two brothers, that some mistake had happened, and sent for his daughter to clear up the matter. She immediately appeared, decorated with the four flowers she had received, in the complete conviction, that the two full-blown had been presented her by one and the same hand.

Venus herself, attended by the graces, could not have shone more lovely than Berilla—for thus was the damsel called. Her form was noble and majestic; and her complexion surpassed the blooming rose. No sooner did she perceive the great resemblance between her lovers, and the tokens they wore of her inclination, than she exclaimed: "I am deceived! Thou knowest my innocence, O almighty Sun!"—She was unable to utter more, but fell motionless on the earth. Her beautiful cheeks were covered with the veil of death. The father, frantic with agony, held her in his arms, and pressed her to his heart. My dear, my only daughter, live, or I must die with thee; I know that thou art innocent.—Her mother and the servants were fetched to her relief, and with much difficulty restored her to herself.

She lifted up her eyes, raised a deep sigh, closed them again,

and said: " Unhappy Berilla, thou art now dishonoured! Thou wert the comfort of thy parents, who loved thee in their hearts; and, as the reward of their tenderness, thou art become the cause of their distress!" On uttering these words, she burst into a flood of tears. Her father, himself oppressed with sorrow, strove to calm her tortured mind by every endearing expression, and by giving her repeated assurances that he was convinced of her innocence. " O my father, said she, am I still worthy of thee?"—" That thou art, he replied, thy sorrow indicates, which at once is thy justification, and the triumph of thy sensibility. Compose thy spirit, added he with sighs,—I know thy innocence." The two brothers stood speechless at this mournful scene; they alternately cast on each other looks of distrust; of anger, and then of compassion.

In the mean time, the amiable maiden completely revived; at least so far as to be able to reply to some questions that were made her. She declared, that the first, who led her to the altar, was the person that made impression on her heart; that she, proudly after, as she believed, accepted from him the first token of his inclination, and at length consented to become his; that thereupon she wore the full-blown flower: but she was totally ignorant which of the two brothers it was by whom it was given her. She concluded by saying, that she was ready to abide by the judgment of the elders, and to submit to any punishment they should think fit to inflict.

As the marriage-engagement is among the weightiest concerns of the empire, and as there was no law already provided in regard to so peculiar a case, it was necessarily left to the decision of the pophar, or prince of the country. The cause was propounded in preference of him and the elders. The likeness of the two brothers was in reality so great, that they were scarcely to be distinguished asunder. The prince asked, which of the two it was that led her to the altar? The eldest replied, that it was he. Berilla confessed, that indeed he pleased her at first; but the impression he made on her was but slight. Upon this it was asked, who gave the first flower? and it proved to be the youngest. Berilla said she lost that; but, shortly after, her lover returned it to her, though at this moment he appeared less amiable to her than before; however, she constantly thought it had been the same. The point which most perplexed the judge, was, that the maiden had received the full-blown flower from both the lovers. They looked stedfastly on each other, without daring to utter a word. The pophar interrogated the young lady, whether, at the time she

gave her consent, she did not believe she was giving it to him who had led her to the altar? She affirmed, that she did; but likewise declared, that her greatest inclination had fallen on him from whom she received the first flower. Both the brothers were now set before her, and the question was put to her, which of the two she would chuse if the election were now freely left to herself? She blushed; and, after a few moments of consideration, replied: "The youngest seems to have the greatest inclination for me;" at the same time darting him a look, that betrayed the secret wishes of her soul.

All men now waited with impatience for the decree of the prince, and eagerly strove to read in his eyes, the judgment he was going to pronounce: but particularly the two lovers, who seemed expecting the sentence of life and death. At length the prince addressed himself to Berilla with a stern and gloomy countenance: "Thy misfortune, or rather thy imprudence, prevents thee for ever from possessing either of the brothers. Thou hast given to each of them an incontestible right to thy person. One hope alone remains for thee; and that is, if one of them will forego his pretensions. And now, my sons, continued he, what have you to say? Which of you is disposed to sacrifice his own satisfaction to the happiness of his brother?" They both made answer, that they would sooner lose their lives. The prince turned again to the damsel, who seemed on the point of sinking to the earth, and said: "Thy case excites my compassion; but, as neither of the two will yield, I am obliged to condemn thee to a single state, till one of thy lovers shall change his opinion or die."

The lot was cruel; for in Mezzorania the state of celibacy was a heavy disgrace. The whole assembly was about to separate, when the younger brother threw himself on his knees before the judge: "I implore your patience for a moment, said he, I will rather sacrifice my right, than see Berilla so severely doomed. Take her, O my brother: and may ye live long and happily together! And thou, the delight of my life, forgive the trouble my innocent love has caused thee! This is the sole request I have to make thee." The assembly rose up, and the magnanimous lover was about to depart, when the prince commanded him to stay. "Son, remain where thou art, said he, thy magnanimity deserves to be rewarded. The damsel is thine; for, by this sacrifice, thou hast merited her love. Give her thy hand, and live happily with her!"

They were married shortly after, and the prince acquired great renown by this decree.

TRAVELS BEFORE THE FLOOD.

(Continued from page 73.)

FIFTH EVENING.

THUS speaks Mahal in the record: Enoch is the city where men have fixed the scene of their turbulence. A river traverses it which they call the Arrow, and over it they have raised an arch of stones, which is reported to be the work of Gedin; and, to judge from its loftiness, it is more the production of mighty spirits than of weak men. But weak as they are, they can nevertheless do great things, if they unite together in an undertaking. Their caves, which they denominate houses, are very neatly furnished, decorated, and abounding in all that is convenient. Each cave has its door, that it may be locked, to prevent any body's seeing what goes forward in it. If one goes to another, he marks his coming by a loud knock at the door, for fear of surprising the master of the house in some bad deed.

I am afraid to cross the multitudes that throng the streets; and think always they may begin some bad quarrel among themselves, as I have remarked at my son-in-law's, that they cruelly hate one another, and that the Sultan himself durst not show his pale, sullen and peevish face every where.

There is a great number of persons at Enoch, whose hands, with the aid of various tools, form all kinds of things for use and pleasure, from wood, stone, metal, and threads. I saw myself a young man that formed a figure from stone, and now I laugh at my fear of the stony image they call Love. I have certainly seen the same image at Enoch, but no such interpretation has been given me of it as that I received from the inhabitants of the fields. Singular, yes very singular it appears that they who work most are the poorest, and inhabit the most miserable and the dirtiest holes. Those in the fields, I hear, labour much harder, and are still poorer; and those who treated me so well on quitting the mountains are not, I am told, country people, but citizens who only went out to amuse themselves, and see the former toil. On the other hand, there are many persons in this city

ry, and especially at court, that are very rich, have plenty of every thing, and do no work at all. They call these the better-born; but how they live I can't conceive, particularly as they want so many things; nor have I any idea how they manage it to be begotten and born better than the rest. Others go by the title of the Sultan's officers of state, most of whom are of the better-born class, and doubly well off. Others work with their wit and tongue for those who have no wit, nor know how to use their tongue; and they likewise stand very well. Others buy of the workmen and labourers in town and country all their produce at a very low price, and then sell it very high. He is the richest man who purchases cheapest and sells dearest. I wonder that they make the poor give a very high price for all they buy, and that the great and the chiefs get every thing much cheaper, and frequently do not even pay for what they have. This perhaps makes them sell every thing so very dear to the poor: and the poor are, in fact, too timid in presence of the rich; and if rich men wrong them, the poor hardly dare mention it.

Now I perceive why the better-born are so rich and do nothing: the poor work for them, and often one wealthy man keeps many hundreds, who work for him, and whom he does not call his supporters, but his inferiors. Things always go by a different name here from what they actually are.

The Sultan and my daughter spend and waste as much as must require some thousands of hands to work for them. It is nothing to me; but what provokes me, is, that the rich and idle despise, and frequently even ill-treat, those who work for them. Those labourers and workmen must be very good-natured indeed; else how could they put up with their miserable pittance, and not wrest from others that plenty which they first gave them? All those to whom I have hitherto talked on this subject, tell me, that such was the will of the mighty Gedim, and that Sultan Pool enforces the hard mandate by his judges and the swords of his soldiers. It is very well that the multitude are afraid of those maimed judges and those armed soldiers; else I should not like to be one of the better-born and rich.

The artists who create images from stones, and those who imitate men, animals and trees with various colours, besides the men versed in letters, were quite satisfied with me. I loudly admired them, and seemed surprised at all they said. My companions told the puny Sultan of it, who reprehended me bitterly; alleging, that my plainness disgraces him, that no great man ought to admire any thing, and much less to manifest his sentiments to his in-

teriors, should even some object extort his inward admiration. He probably is affronted, because I do not praise such figures as resemble him; and whenever he does not show his peevish and affected face to the court, he shuts himself up, to form images much stiffer and punier than himself. I cannot praise these like his courtiers, nor can I praise any thing he says or performs. Yet after all he is not a bad man, and all the inhabitants of the city are good, amicable, and respectful to me. I am quite embarrassed to guess what makes the Lord so irritated against them. Would it not be a pity to destroy people who execute such great things, who animate dead stones, give different forms to metals, may make them even a fluid fire, and paint their thoughts in such a manner as to make two persons converse together, be they ever so distant from each other, may even cause the dead to speak to those that still are living? They live merry, even the workmen at certain times. They deny themselves no kind of enjoyment, and go in pursuit of every pleasure. Their favourite topics are feasting, carousing, dress and women. The noble-born like best to talk of the favour of my son-in-law. All this does not surprise me, because whatever they eat or drink is nice and palatable. Their women please by their affability and beauty, and are very glad to see one take pains to please them; and in this case they do all they can to give one delight. That the great should be very solicitous of the Sultan's favour is very natural, because through it they get plenty of all they wish for from the rest of the people, and need not work for it. They do both good and bad with such an air of carelessness, as if they could not act otherwise. If I observe them closely, it seems to me as if they had no other rule of conduct, and as if the Lord was angry with them for things they cannot alter. Since he made them so, he surely must know best. My daughter, who walked the path of righteousness on the mountain, is become quite like them, and I hardly think her the same being. The conduct of the towns-people must indeed be very infectious; and their crimes, which have provoked God's displeasure, must be very natural to men. I am very sorry for it, especially since the source of their vices is attributed by the Lord and my brother-in-law Noah to their own corrupted hearts. I hope I shall soon discover how it really is.

On the market-place stands the great monument of Cain, the founder of Enoch. They call the spot holy, but I cannot tell why. They dare neither venture to touch the stone, nor approach it. In this place, say the Enochers, Lamech shot Cain, who stood

behind in a bush, through the heart, with an arrow which he had let fly at a roe-buck. I thought in myself, much better had it been, if the Lord's arrow had struck Cain before he descended into the vallies to lay the foundation of this city. It would not then be full of horrors, as the Lord saith, and ripening unto destruction.

Here also stands in the same square the huge and frightful image of Gedim. His name is oftener uttered than the Lord's; whom these people seem to have quite forgotten for the sake of the former. I mentioned something about this to Sultan Pooh, who asked me, "if I was displeased at the people's honouring his great ancestor, and him in Gedim?"

About the image of the formidable Gedim there are many other images of the Sultans his successors, all very large, but still progressively smaller. My puny son-in-law's figure is also among them, and is the hugest statue after that of Gedim. The Sultans must be very fond indeed of being formed large in their images, and they cannot be great friends to truth. In these figures they look exactly such as I fancied them on the mountain. In fact, these men magnify all they do, form, or express; may be it happens, because they feel themselves so little, and wish to appear greater and better than they are! But nothing astonishes me more in those resemblances of the Sultans, than that each of them should have some ferocious animal or bird of prey for his companion. My little son-in-law has a huge lion at his feet, that furiously looks about, threatening to devour. The animal's fangs are very beautifully imitated. I will ask him about this matter; for, as much as I know of him, I am sure he would almost die with fear at the very sight of a much smaller lion alive.

I have dismissed my chattering teacher because I could not bear him on account of his constant talking about the sublime qualities of Sultan Pooh. For my part, I have not yet found any thing pleasant or great in him; and if he be not a magician, sure the fellows are all mad thus to quake and tremble at him.

I have at last found a man, who promises to solve me the problem; his name is Ram. My son-in-law cannot bear him, I hear; and he dares not appear with the rest of the better-born to gaze at him at court. He surely must think as I do, because he laughs at his anger. This Ram has taught me certain words, and shewn me how to apply them; so that I can now account for many things that happen among men, which I could not explain or conceive before. These words are, "Want, advantage, enjoyment, deception, hypocrisy, folly, pride, hope and fear." The sense of these words, which he illustrates to me by different instances, makes me

perceive the motives of many things that happen. In Ram's opinion, men are merely held together here by the virtue of those words, which are the source of good and evil, and of all that men do. I asked him, whence those words came, and who had invented them? He answered: "Our instincts, our heart." I know in myself the instinct to hunger, to thirst, to woman, and, for some time past, the instinct or wish to know every thing the inhabitants of the cities know. I can resist none of those instincts, nor could I give myself one of them. Suppose now, the inhabitants of the vallies could not master any of those instincts which Ram ascribes to them? Suppose they felt them so irresistible as not to be able live in their cities together without gratifying them? Ram has likewise told me, that as long as our forefathers lived in innocence upon the mountain, they knew nothing of all this, nor would they suffer any peevish ruler or sultan to ride on their backs. You speak the truth, replied I; and I, who am myself come quite lately from the mountain, can prove it. But how can the present race help it that their ancestors left the mountain, and settled in the vallies? Ram answered with a derisive grin: "Go on, Mahal, thou art in the right way." And as I mentioned something to him respecting the Lord's menaces, he replied with a horrid grimace: "The Lord might before now have put a stop to this farce: and if he took no delight in it, he would have done it long ago. But perhaps he does not mind it himself." I was shocked at these audacious words. Ram left me quite in a pet; and much in the wrong as he is, still his words press very heavy upon my mind.

The heart of my son-in-law must be as hard as the stone which forms his image. To-day I went to the market-place with those to whom he has given orders to attend me, and found a vast multitude assembled there; who no sooner perceived me, than they fled with awful respect. I now perceived Ram, my new instructor, who has taught me those significant words, standing naked before Pooh's statue, and a man scourging his trembling body with a large whip. I shuddered, and called to the tormentor to cease cutting him: but he would not obey the order; and my guide very angrily said to me: "Bid him double the strokes, for the milcreant has committed high treason." On asking him what he meant by high treason, he informed me, that Ram had spoken ill of the Sultan, and openly declared, that he was not sprung from the sons of the mighty of heaven, and was no more than any other man: farther, that the story of Aza or Azel was a mere fable, invented to enslave the people of Enoch. Had I not been in fear of the whip, and otherwise grieved at the hard treatment of Ram, I would

certainly have cried: "Ram is in the right; and I am sorry to say, Noah is in the right, and Sultan Pooh is a wicked fool. Were he of divine origin, he would not want to prove it by the whip." However, I held my tongue, and went away in haste, as I could be of no service to my poor friend, nor bear to hear his moans. I went to the Sultan, and informed him with indignation of what I had seen. He called me an ignorant madman, turned his back to me, and murmured, "If Milka were not my spouse, I would serve thee in the same manner." I must therefore be on my guard, lest he should be as good as his word.

The Caliph. I think your Mahal really wants a good flogging, to cure him of his whims. What thousands believe, no individual should doubt or question, especially if it be one of the secrets that support the government.

Ben Hafi. You would entertain, Lord of Believers, a very wrong idea of the Sultan of Enoch's court, could you persuade yourself, that a man who thinks and speaks thus boldly would long be suffered, were he even the Sultaness's own father. The police of that city was too vigilant for the Sultan not to have gained intelligence of Mahal's connection with the scourged traitor, and of the other expressions he had at different times taken the liberty to utter. Pooh himself had overheard several of them; and the various questions with which he daily honoured him, were of too audacious a simplicity to recover to our mountaineer that favour which in fact had never been solidly granted. The chief of the men versed in letters also thought it incumbent on himself, from a sense of his duty as well as of his zeal for the Sultan's prerogatives, to inform him of every particular which Mahal's instructor had related to him. His tribe, like that of the better-born, found their advantage and consequence inseparably connected with that of the Sultan; and on this account they exhausted all their wit and eloquence to persuade the people of his being of divine origin, and the second great source of all power. On this account the following different classes of men were invented at Enoch, viz. the priests of Gedim, the castrated and maimed judges, the great of the court with all the rest of the better-born, the Sultan's officers, and lastly the men versed in letters. All others were called the populace, and existed only, as Mahal says, to work for the privileged. Though those classes hated one another secretly, yet they always concurred in every thing concerning the praise or interest of the Sultan.

Pooh began to look sour upon his father-in-law, and his courtiers followed his example. Mahal, who stood bold even before the Lord, felt himself offended at the Sultan's displeasure, and freely gave vent in strong terms to his natural indignation. He also believed it was now time to prove his high mission, and to avenge God of the impostors.

One night Sultran Pooh treated him very contemptuously, and Milka, his own daughter, joined her husband in this ill usage. The next morning, being the grand feast of Gedim, Mahal intended to upbraid her for her undutiful behaviour, and to reprehend her with her levity. Hitherto his well-meaning lectures had only rendered him disagreeable to the Sultaneß, which she told him too without the least reserve. Regardless of the remonstrances of an old woman, who was charged with observing the conduct of the Sultaneß, he penetrated into his daughter's bedchamber, and found her with a young courtier in a situation in which he thought no other than his son-in-law had a right to be with her. The courtier fled through a secret door, and the indignant and ashamed father was just going to reproach his daughter with the criminality of her conduct, when the Sultaneß with haughtiness and scorn exclaimed: "Do you think we are still upon the mountain among the flocks? Is my husband's court a den of beasts for every one to force his way into it without the least resistance or tion."

(To be continued.)

HUMOUROUS ANECDOTE.

A PARSON Patten, of Whitestable, Great Britain, was well known in his own neighbourhood, as a man of great oddity, great humour, and equally great extravagance. Once, standing in need of a new wig, his old one defying all the assistance of he went over to Canterbury, and applied to a barber, young in the business, to make him one. The tradesman, who was just going to dinner, begged the honour of his new customer's company at his meal, to which Patten most readily consented. After dinner, a large bowl of punch was produced, and the reverend guest with equal readiness, joined in its demolition. When it was out, the barber was proceeding to business, and began to handle his measure, when Mr. Patten desired him to desist; saying, he should not make his wig. "Why not," exclaimed the astonished host, "have I done any thing to offend you, Sir?" "Not in the least," replied the guest; "but I find you are a very honest, good natured fellow; so I will take *somebody else* in. Had you made it, you would never have been paid for it."

To the EDITOR of the AMERICAN UNIVERSAL MAGAZINE.

SIR,

IN the first volume of your useful Miscellany, page 318, is inserted an excellent letter from the Rev. Mr. BURDER, on the subject of the WELSH INDIANS:—in consequence of its publicity, I have received *two* communications, both of which are richly entitled to notice; for this purpose they are now sent to you.

Similar or more particular details would prove highly acceptable to the great number of Christians both in England and this country. From your friend and well-wisher,

WILLIAM ROGERS.

Philadelphia, May 25, 1797.

Mr. JOHN CHESHOLM from the Creek Nation of Indians, being in this city in March last, wrote to me in substance, as follows:

“ Philadelphia, March 19, 1797.

SIR,

HAVING observed a letter in the public papers*, soliciting information respecting the Welsh Indians, and having spent several years in travelling among many of the Indian tribes, I have it in my power to throw some light on the subject.

I have generally heard the southern Indians say, that there were such a people as the Welsh Indians, who lived far to the westward of the Mississippi, and that they had been at war against them, and brought in several prisoners, whom they had taken; among the prisoners were an old woman and three children, and that the woman had books like the *white people*:—I accordingly visited the woman, and found that she had *two* printed books, apparently very old, and the letters *ill* formed; from her manner of using those books, it appeared to me that they were books of devotion, as she very often seemed to be in the exercise of devotion.—I tried to get one of the books from her but could not

* Mr. Burder's letter was published in the Philadelphia Gazette, &c.

succeed. I believe from her whole conduct, that she was so attached to the books, that she would as soon have parted with her life, as with them. I am,

SIR,

With respect, yours,

JOHN CHESHOLM,

From the Creek Nation.

Mr. JOHN HECKEWELDER, a respectable member of the society of Unitas Fratrum at Betlehem, and a gentleman of an improved mind, was so obliging as to send me the following letter.

Betlehem, March 24, 1797.

REVEREND SIR,

HAVING seen in a public print, that you are desirous of obtaining information respecting a people, called the Welch Indians; and that, merely for the laudable purpose of promoting the glorious cause of our adorable Redeemer among them; I, as a friend to all missions for the propagating of the gospel, communicate what little information came to my knowledge respecting these people. Having, during a long residence in the western country, frequently heard of such a people, and that they were living many hundred miles beyond the Mississippi, and on the river Missouri: I, from time to time enquired of such persons as I thought might have some knowledge of these people, namely, the Canadian traders at Detroit, and on the Wabash, as also of the Indians themselves, and from whose accounts I at length drew the conclusion, that their reports deserved *some* credit. But, above all, I gave credit to what a very respectable gentleman of Kentucky, a Mr. SEBASTIAN, formerly a clergyman, now an attor-

ney-at-law, told me when we were travelling in 1792, from the Falls of Ohio to Fort Washington together, namely, "that there were now living in Kentucky, *two* persons, who had formerly been taken prisoners by the Indians, carried to a great distance beyond the Mississippi, and lived a number of years with the Welch Indians, and that he thought their accounts might be relied on, &c.

I am sorry I have mislaid the note I had taken of the particulars respecting these two men: However I should advise a line addressed to Mr. SEBASTIAN, or perhaps to a clergyman of that country, on the subject; and if a favourable answer were returned, and these two persons, or either of them be yet living, they could undoubtably give every necessary information respecting these people, as also point out the best and safest route to that country; or perhaps one or the other be prevailed on, to serve as conductor and interpreter.

My prayers shall always be directed to our most glorious Lord and Saviour Jesus Christ, for his kind aid and blessings to the worthy members of Society, who have so happily united in this cause; as likewise to those, to whose lot it may fall, to penetrate into the dark regions, with a desire to draw the gospel light upon a forlorn race.

With due respect, I am Reverend Sir,

Your most obedient and humble servant,

JOHN HECKEWELDER.

Should Mr. SEBASTIAN of Kentucky, or any other person capable of affording more certain information of this important enquiry, be disposed to communicate the same, (post paid) to the Editor of the AMERICAN UNIVERSAL MAGAZINE, or the Reverend Dr. ROGERS, the Reverend Mr. RHEES, or any other friend to the general cause of religion;—such communications will not only be gratefully acknowledged, but duly and satisfactorily noticed in this Miscellany,

RICHARD LEE.

POETICAL EFFUSIONS.

VERSES

ON THE DEATH OF

THE UNFORTUNATE O'CONNOR,

Executed in Ireland on a charge of

DEFENDERISM.

THE rich are prais'd while yet above the grave—
 T'outlive the tomb belongs but to the brave;
 For this, when life's ungovern'd tempests rise,
 The patriot struggles, and the hero dies:
 Mankind, too dull to aid them while they live,
 A useless plaudit o'er their ashes give;
 And tyrants, prone on nature's self to tread,
 Touch not their dust—and tremble at the dead!
 E'en to this grave, where, niggard of his pains,
 The sculptor's decks not poverty's remains
 The world's wide voice a nobler tribute brings
 Than ever echoed in the vaults of kings:
 Here mem'ry builds her everlasting tomb;
 Here ev'ry season sheds its varied bloom;
 And o'er the rustie sepulchre by turns
 A monarch blushes, and a nation mourns!

For thee, O'CONNOR, on whose honor'd bier
 Hibernia's genius shed its noblest tear,
 Shall after times prepare an ample praise,
 When seditions subside and factions cease to blaze;
 When, living past ambition's dreadful force,
 The tenderer passions re-assume their course,

And nations, purified from scenes of blood,
 Have time to think, and leisure to be good :
 Then 'mid the virtues that divide the heart,
 Our gratitude shall bear the nobler part,
 And wreaths of glory for the men provide
 Who nobly conquer'd, or who greatly dy'd !
 Oh, whence proceeds this strong desire to be
 The constant praise of long-liv'd misery ?
 Those live not longest who deserve the most ;
 The worst of vices is—a virtue lost.

Ye heartless men, by no compunctions torn,
 Who, dying, are as forward as when born,
 Know, from the ruin of a man like this,
 No gaudy villain e're increas'd his bliss :—
 True solid comfort still, to worth combin'd,
 On nature's plan, associates with its kind ;
 It grandeur breaks, o'erleaps the toils of state,
 And e'en in death accompanies the GREAT !
 When proud corruption lifts its angry head,
 Who fare the best—the living or the dead ?
 When tyranny like Circe's wand extends
 O'er all our joys, and steals away our friends,
 Who that has known the freedom of the past
 Would fawn, as man, to be a beast the last ?
 But men with fear see needful storms arise,
 Tho' death itself be stagnant in the skies ;
 Still dozing round their hours of wretched ease,
 They scorn the cure, tho' groaning with disease,
 Steal to their graves beneath the lash of shame—
 And go from life as helpless as they came.

The man that's born his species to protect,
 Sees guilt in sloth, and robbery in neglect ;
 He owes the world whatever nature gave,
 And pays the debt by being just and brave.
 Nor does the storm such lasting horrors bring :
 Where nature triumphs, there our pleasures spring ;
 We value most the things we dearly gain,
 And make the bliss a balance to the pain :
 Thus, when our species rise with one accord,
 When nature leads, and justice waves the sword,
 The cloud that bursts and threatens to destroy,
 Is but the prelude to an age of joy ;
 From the great impulse of their woes arise
 All that make nature blest, and nations wise.
 As when, from Ætna's wild convulsive side,
 Th' exhausted earth withholds its fiery tide ;
 When rounds its hills and o'er its deluged vales

The lava blackens and the day prevails,
 The peasants to their smoking pastures bring
 Their rural stores, and antedate the spring;
 Where late the thunder shook the earth, we hear
 The jocund chorus of the fruitful year,
 The land reviv'd, puts on its new array—
 And shines in all the majesty of day!

Then shall we to O'CONNOR's shade refuse
 The grateful tribute of the social muse?—
 Oh, no!—the mem'ry of his death shall last,
 Live in fame's echo, and survive its blast.
 Blow loud the clarion and exalt the strain,
 And give new life to worth UNTIMELY slain,
 Whose deeds, the darling theme of future days,
 The young shall rival, and the old shall praise.

Yes, great Hibernian, while thy brethren bear
 Britain's vast yoke, and her ungrateful sneer,
 'T was thy desire in Ireland's fields to plan
 Truths yet unknown, and comforts new to man;
 Thou couldst not see her shores, dependant, groan
 Beneath the weight of commerce not her own;
 Nor should her pastures yield the golden spoil
 To all, but those exhausted with the toil!
 Her sons, by thy advice forbid to roam,
 Would learn to feel the value of their home
 (Tho' wild in manners and in temper hot,
 In youth admired as in age forgot,
 Yet courage rules the current of their blood,
 And honor reigns irregularly good):
 Thou knew'st their qualities, and wept to see
 Their wasted wit and lost urbanity;
 'T was thine to regulate each scatter'd part,
 And rally home the virtues of the heart;
 Thy mild instruction, thy paternal care,
 Cultur'd their souls, and planted freedom there;
 Taught them to shun the treach'ry of the slave,
 And seek a nobler refuge in the grave.

Could injur'd poverty obtain its due,
 Fame would monopolize her gifts for you;
 Impetuous time, arrested on his way,
 Would own thy worth a debt he could not pay:
 Excell'd by energies before unknown,
 Would with thy name perpetuate his own!

And was there none among the modern bards
 To give thy woe the least of its rewards?

And could not those who study for the free,
Afford a single line to boast of thee !—
Their praise, alas ! for others kept in store,
Could not be spar'd to celebrate the poor !

Oh, new to life, and novice in its ways,
My youthful sun yet feeble in its rays ;
Not old enough t'endure the blush of shame,
Nor yet so wise as not to covet fame,
Let me employ the rising hours of man
In giving virtue all th' applause I can !
Eager when young, on life's great race we start,
Yet warm with all that elevates the heart ;
Till tir'd with age, we linger on the way—
And all our virtues one by one decay,
Prudence succeeds where hope was wont to blaze,
And nature's lost amid the length of days.
Not so with thee : improving on the past,
Thy vital lamp burn'd splendid to the last,
And round an abject world its radiance spread—
More felt when dying, more belov'd when dead !

He liv'd—as those would live who love mankind,
And only felt—for all he left behind :
On the vile gibbet vainly doom'd to hang,
Those who surviv'd were those who felt the pang !
He fought life's battle with undaunted breath,
And like a victor he retir'd to rest.

To the Memory of

JOHN HOWARD, Esq.

IF from your eyes compassion's lucid tear,
E'er shed its sainted gem on virtue's bier :
It said, you've seen, amid the church-yard gloom,
The crawling ivy clasp the good man's tomb—
And if ye then have mourned, O ! now best ow
A sigh for him, who was the friend of woe !
By mercy led from childhood to the grave,
He fought to comfort, and he toil'd to save :

To help the wretched was his honest pride,
 For them alone he lived—for them he *died*!
 Yes, such was HOWARD, who, alas! no more
 Shall with his influence cheer his native shore;
 No more each prison's dark recesses seek,
 To wipe the scalding drop from sorrow's cheek—
 No more to guilt his healing hope impart,
 Or calm the workings of the widow's heart.
 In a far distant land he fell, remov'd
 From those who honoured him, and those who lov'd;
 Yet, full of well-earned fame he sunk to rest,
 By all his country's praise and wishes blest:
 And, sure as long as time itself shall last,
 The mem'ry of his deeds can ne'er be past;
 Tho' *England's* glories swell from age to age,
 And fill with greatness the historians page.
 Above her heroes and her kings shall shine,
 With lustre unimpaired, this *man divine*!
 Still future realms shall to his worth decree,
 Thy matchless meed, benign humanity!
 For not alone to *Albion's* isle confin'd—
 His glowing bosom felt for *all mankind*,
 Patient he wandered on from coast to coast,
 The world's great patriot, and sublimest boast;
 O'er the *Turk's* barbarous plain he scatter'd light,
 To pierce th' obscurity of mental night:
 'Mongst plagues and famine ev'ry ill sustained,
 And what himself might undergo—disdain'd.
 Composed, yet firm, beneath the frozen skies,
 Where ruthless *Russia's* wildest tempest flies,
 With philanthropic course he dared to roam,
 'Till *heaven* approving, called its *angel home*!
 Mankind by this rever'd example taught,
 Shall wider spread the tenderness of thought;
 To soothe his spirit, pour the fervent vow,
 And with the cypress twine the laurel bough.
 So shall the contemplation round diffuse
 Celestial pity's vivifying dews;
 So shall triumphant sympathy assuage
 The throbs of anguish, and the threats of rage;
 With withering frown each selfish soul appal,
 And make benignant HOWARDS of us all!

For the American Universal Magazine.

MR. EDITOR,

THROUGH the medium of your Magazine, permit me to address her, whom I would wish to approach in person, but the modesty of love forbids. It is no less strange than true, that the timidity of lovers increases in proportion to the ardour of their passion. I can with sufficient assurance address a lady I do not love, or the very same lady love afterwards renders terrible: but when love operates—when I wish to make overtures, I am awed—terrified—struck dumb—I fly from her I love, and that which attracts most, repels most. When I did not regard her, I approached her with ease, but now when I wish, I cannot: it is strange—in every other case the desire to perform facilitates the performance; but here the wish alone magnifies the difficulty. May not her partiality for me be mutual?—It is not impossible, such things often happen—if she so insinuates, a load of gratitude will oppress your humble servant,

LAURENCE LOVESICK.

DISTRESSING case! to love, nor dare
To tell the dear the lovely fair:
By stealth to love, to gaze and burn,
To lose one's heart without return,
To love, and be perhaps despised,
By her whole favour most is priz'd;
Her dignity and charms are such,
I never loved and feared so much:
But cowards boldest out of sight,
Afraid to speak, will dare to write.
Long have I laboured to suppress,
And bear in silence my distress;
But if with modesty I die,
Who is to blame? or you or I?—
But whence my fears? she's surely good!
Who pleased me so—none other could;
And if she's good, she'll not despise
The humb'd conquest of her eyes;

She'll not make wretched to destroy,
 And then that wretchedness enjoy—
 Taus from your goodness like a thief,
 If you wont give, I'll steal relief,
 Think how perplexing is my case,
 Permitted to behold that face,
 Forbid. beholding to admire ;
 And cherish feelings you inspire,
 Witnold or one, or other do,
 For if I see mult love you too.

O N S L E E P.

A gentle sleep, tho' on thy form impress'd,
 Death's truest, strongest lineaments appear
 To share my couch, thy presence I request,
 And sooth my senses with repose sincere ;
 Come with'd for rest and all my cares relieve,
 For at thy kind approach all cares retire,
 Thus without life how sweet is to live,
 Thus without death how pleasing to expire.

E P I T A P H.

C O'MST thou to read the records of the dead,
 And wouldst thou scan his life with eye severe?
 She who the secrets of his bosom read
 Groans with deep anguish o'er her husband's bier.
 O'er their beloved parent's clay-cold bed
 His children pour the agonizing tear ;
 Go, to the proudly-virtuous turn thine eyes,
 Feel the more warm affection's holiest fame ?
 Are they more lov'd for life's best charities ?
 Or grace they more the friend's—the father's name !